PASTORAL LIFE

A PUBLICATION FOR PRIESTS

IN THIS ISSUE

OPTIMISM AND THE PARISH PRIEST—*By Bruno M. Hagspiel, S.V.D.* 5

EVERY PARISH A SEMINARY—*By Gerard P. Weber, S.T.L.* 14

IS OUR PRIESTLY WORK EASY? LAYMEN TELL US—*By John M. Jammes, S.T.L., Ph.D.* 20

THE ANNUAL FINANCIAL REPORT—*By Francis M. Doyle* 26

BENEDICTION RUBRICS—*By W. A.* 30

QUID IN CASU?—*By William F. Allen, D.C.L.* 32

PASTORAL REFLECTIONS—*By T. C. Siekmann* 39

BOOK REVIEW SELECTIONS 41

March - April, 1955

PUBLICATIONS OF THE SOCIETY OF ST. PAUL

PASTORAL LIFE

As the title implies, PASTORAL LIFE is principally designed to focus the attention on the practical problems of the Clergy and Religious. While it avoids merely academic, controversial or abstract treatments on dogma, moral or worship, at the same time it scans the entire horizon of priestly needs in a timely and down-to-earth manner. Its articles, commissioned from selected contributors, offer practical guidance on all important activities related directly or indirectly with pastoral work. Handy digest-size. Subscription in the U. S. A. and Canada: $1.50 a year; $5.00 for four years. Samples sent on request.

THE WORD OF GOD

Is a religious weekly to be distributed at Sunday Masses. This popular folder presents a well balanced diet of spiritual thought for parishioners, featuring Sunday Gospel with reflections; catechetical instructions; timely discussions on the family, the liturgy, religion and ethics in general. Over 3,000,000 copies were distributed by pastors throughout the nation last year. Samples mailed out on request. Subscription: $1.50 a year; bulk $1.00 per hundred. Write for the above two publications to:

SOCIETY OF ST. PAUL
2187 *Victory Blvd.* *Staten Island* 14, *N. Y.*

THE CATHOLIC HOME MESSENGER

A fast-growing national monthly for the family and institutions. Present circulation is over 150,000 copies. From colorful covers of religious masterpieces to American scenes, true stories, articles, features, columns and even advertisements, Catholic principles are the editors' guide. Thirty-two pages of sensible reading matter, good illustrations and just enough of the modern touch. Subscription: $3.00 per year. Write to:

ST. PAUL MONASTERY
Canfield, Ohio

Important Books

The Priest and the Unconscious

By Dr. Erwin Ringel and Rev. Dr. Wenzel van Lun. Scientific and well-founded introduction to the psychology of the unconscious and its practical application. Treats some of the most common psychiatric problems the priest is likely to encounter. $2.25

The Priest in the World

By Rev. Josef Sellmair, trans. by Brian Battershaw. An exceptional work setting forth the relationship that should exist between human nature and the mystery of grace in the priest. $3.25

Essays in Christian Unity

By Henry St. John, O.P. A clear-cut picture of the obstacles to Christian unity, prudent suggestions for the removal of those obstacles, and an excellent summary of the development of thought in this field during the last quarter century. $3.00

Christianity Is Revolutionary

By Maurice Fraigneux, trans. by Emma Craufurd. All true revolutions, the author contends, are based on a return to fundamental Christian principles and their application to present-day problems. The work is characterized by a measured, dispassionate style. $2.75

Medical Guide to Vocations

By Drs. Rene Biot and Pierre Galimard, trans. by Dr. Robert P. Odenwald. An indispensable study of the physical and mental fitness that should be found in all seminarians and candidates for the religious life. $4.75

Wherever good books are sold

THE NEWMAN PRESS

Westminster, Maryland

Lourdes' Water

Direct from Lourdes, France
Available At

THE LOURDES' BUREAU

MARIST FATHERS

27 Isabella St., Boston 16, Mass.

———

Lourdes' Water is NOT FOR SALE. Requests should be accompanied by suitable offering to cover costs of shipping from France and redistribution in the United States.

———

The Lourdes' Bureau is authorized by the Bishop of Lourdes for the distribution of Lourdes' Water.

NOW AVAILABLE

1955 Catholic Film Directory

SEND FOR FREE COPY

29 SALEM WAY, Dept. P.L.

Yonkers 3, N. Y.

Enclose 10c for Mailing

Telephone: YOnkers 9-8785

20 beautiful named—Sea Shells—$5.00 each set from the South Pacific, Japan, Africa, Mexico, Philippines or California. Natural history books on all subjects. **JOHN Q. BURCH, 1584 W. Vernon Ave., Los Angeles 62, Calif.**

DIRECT FROM FACTORY TO YOU

Pastoral Black

GABARDINE

RESISTANT TO RAIN
RESISTANT TO WRINKLING

A durably processed blend of 2 x 2 rayon and acetate gabardine tailored to wear. A completely useful smooth draping coat designed for all-weather wear. Ideal topcoat weight.

$19.95 Prepaid

ZIP-IN LINER IN "CAMEL TAN" 100% WOOL $7.50

RANDOLPH, LTD., 10 RANDOLPH ST., BOSTON 18, MASS.

RANDOLPH, LTD.
8 Randolph St., Boston, Mass.

Enclosed please find $.....for a GABARDINE coat in size and length checked below.

☐ 34 ☐ 36 ☐ 38 ☐ 40 ☐ 42 ☐ 44 ☐ 46 LONG ☐ REG. ☐ SHORT ☐

☐ Have included $7.50 for wool zip-liner.

NAME..... ADDRESS.....

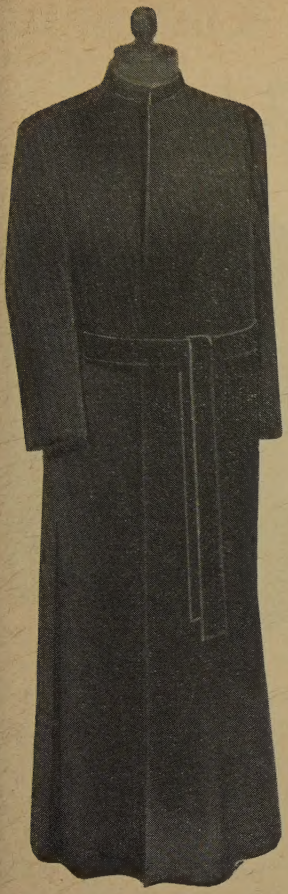
CITY..... STATE.....

JOHN D'ETTORE & SON

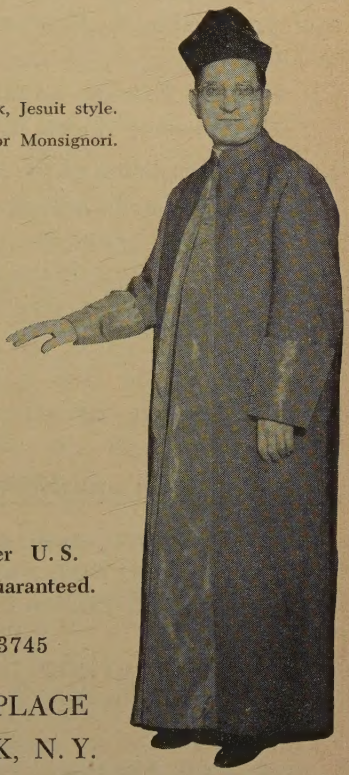
CLERICAL TAILORS

Cloaks, cassocks and Monsignori apparel will fit you perfectly, will be a credit to your high calling. At economy prices.

A wide range of the finest domestic and foreign materials to choose from. Our entire life has been devoted to fine clerical tailoring, to measuring and outfitting the Reverend clergy with cassocks, confessional cloaks, Bishops' and Monsignori outfits, rabats, birettas, etc.



At left: Regular cassock, Jesuit style.
At right: Mantellone for Monsignori.

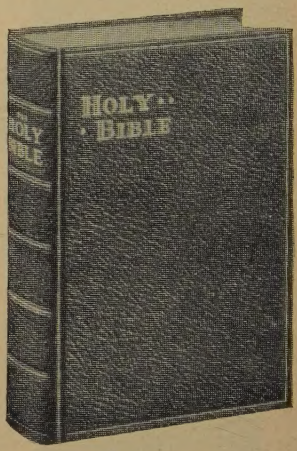


Sent all over U. S.
Satisfaction Guaranteed.

WOrth 2-3745

27 PARK PLACE
NEW YORK, N. Y.

New Catholic Family Edition of The Holy Bible



This is the most recent edition of the Bible produced in the United States by the Society of St. Paul. While it does not substantially differ from other recent editions widely distributed to our Catholic people, it does contain several distinctive features. It chiefly includes the latest translations from the original languages of the first eight books of the Old Testament, prepared by the Confraternity of Christian Doctrine:

a) Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Josue, Judges and Ruth;

b) New translation of the Psalms;

c) The acclaimed Confraternity revision of the New Testament.

d) Remainder of Old Testament is the popular Douay Version.

Before each book there is an introduction which gives briefly a complete synopsis of the important facts and historical data of the book. It contains supplementary references and notes, a complete Index of Biblical names, colored Maps of the Holy Land and many artistic illustrations. Large, pleasant and legible type expertly printed on highly opaque Bible paper.

28 *Artistic Illustrations, some in full color.*

This new edition is available in a variety of beautiful bindings:

BLACK LINEN CLOTH, square corners, red edges, title stamped in gold on backbone, biblical maps, family record pages and 28 illustrations. **$5.00**

BLACK SIMULATED LEATHER, gold edges, maps, 28 illustrations, etc. as above **$8.00**

BLACK GENUINE LEATHER, round corners, gold edges, colored illustrations, title stamped on backbone in gold and front cover, bookmark, etc. **$12.00**

ORDER FROM:

ST. PAUL BOOK CENTER – 2187 Victory Boulevard, Staten Island 14, N. Y.

• PASTORAL LIFE •

VOL. III, No. 2 March - April, 1955

Optimism and the Parish Priest

BRUNO M. HAGSPIEL, S.V.D.

THE very title *parish priest* is resonant with overtones. It connotes a sense of security, something kindred to fatherhood and home, something warmly familiar, someone belonging to many yet accessible to every man, woman, and child, coming as an individual with separate needs and possibilities. So close is the relationship between a priest and his people that the parish, itself a unit of society with its own especial character, is a reflection of the personality of the pastor of souls. From its priests the parish takes its color, its tonal quality, the tempo of its functioning. Its life is the sum total of the mutual relations between the pastor and his flock.

For the sake of simplicity we shall confine our discussion for the most part to the pastor. He is the full expression of the parish priest. That which applies to every priest engaged in parish work applies preeminently to the pastor. Upon him his curates must largely depend; their lives may to a great extent be shaped by his example, his position and his responsibilities in the present may be theirs in the time to come.

GLEE OR GLOOM

The expectancy of a parish awaiting the arrival of a newly appointed pastor is an indication of the general realization of how much depends upon the attitude of the pastor. If he be kindly, affable, approachable, if he smile their wel-

Father Hagspiel has held prominent offices in the Society of the Divine Word—Retreat Master, Rector, Mission Procurator, Provincial. He is the author of spiritual pamphlets and books among which is the excellent *My Monthly Recollection Day.* His apostolate of smiling, alone, has won for him a warm spot in the hearts of millions.

come in return. The transients will carry a pleasant memory away with them and it is likely that they will return. The parishioners will come to church with greater joy and show more verve in offering their services. The curates will cooperate with enthusiasm, the acolytes will trudge more willingly through the snow to early Mass, the janitor will shake up the fires with greater zest. Perhaps even the choir may try to sing less out of tune, while that indispensable individual, the housekeeper, may smile contentedly as she beats up her pancakes and hums a tune over the morning bacon and eggs.

If, on the other hand, the pastor's greeting is a scowl, if his lips curve downward with hints of vinegar and black pepper, the people will hurry as they pass him, the children will run away from him, the little altar boys will shiver and forget to come. The choir, it is quite possible, may not be enchanted at the idea of attending rehearsals, the janitor will mutter under his breath, and the housekeeper will remember drearily how much work there is to do and what a nuisance a doorbell can be. There will not be much family spirit in that gloomy rectory. The pastor and curates will glare at one another over their coffee cups, not a word nor a laugh will accompany the hurried disappearance of food or soften the pangs of oncoming indigestion.

If the smile of the pastor is so important a thing, if his kindness, his friendliness, or the lack of these qualities, is able to affect so many people, then that which gives rise to these qualities must be of extreme significance, and the vital question suggests itself: *Is your parish priest an optimist or a pessimist?* The people will size him up, so to say; they will not investigate in order to see how good a theologian he is, nor whether he was a leader of his class in scholarship; but they will say that he is kind, gentle, affable, or they may comment that he is too serious, unapproachable, grouchy.

Many amusing definitions have been given respectively, of the op-

Vol. III, No. 2 **PASTORAL LIFE** **March - April, 1955**

- PASTORAL LIFE is owned, edited and published bi-monthly, with ecclesiastical approval, by the SOCIETY OF ST. PAUL, 2187 Victory Blvd., Staten Island 14, N.Y., as a pastoral aid for priests. — Telephone: GIbraltar 2-0047. — Entered as second-class matter at the Post Office of Staten Island, March 25, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA.
- SUBSCRIPTION PRICE: $1.50 yearly; 2 years $2.50; 4 years $5.00; Canada & Foreign $2.00
- ADVERTISING: Angela Crawley, 28 E. Jackson Blvd., Chicago, Ill., national representative.
- EDITORIAL CORRESPONDENCE: Manuscripts, remittances, changes of address and all other communications must be addressed to: *The Editor, PASTORAL LIFE,* 2187 *Victory Blvd., Staten Island* 14, *N.Y.*

timist and the pessimist. One says jocosely that the optimist looks at an oyster and expects a pearl and that the pessimist looks at the same oyster and expects ptomaine poisoning; or that the optimist contemplates the ring of the doughnut while the pessimist stares at the hole. The former statement may meet with the objection that it is not practical to expect a pearl, since relatively few oysters have them. Nevertheless the fact still remains that an optimist will take the most favorable view that an oyster warrants. He will appreciate it for what it is and make the best of what it is not. Perhaps, however, the characterization of a pessimist as the one who out of two evils chooses both, is more convincing. Definitions might multiply themselves indefinitely. The meaning of each, the difference between them, their respective effects upon everyday life are obvious. The more serious implications are that they represent two totally different attitudes toward life: the positive and the negative, the constructive and the destructive.

A SUNNY DISPOSITION

Here we must make a few distinctions. There is a difference between the moderate optimist and the exaggerated optimist. To be an optimist is not to be a Pollyanna who covers all the realities of life with a sugar coating, refuses to realize that life has serious moments as all important things have, and flits gaily over the surfaces of existence. To be an optimist is not to turn away from sickness, suffering, and death, to refuse to talk about things because they are unpleasant, to remark that someone has passed away, because it is a bit too drastic to say that a man has died. It is not optimism to be careless, to muddle through things somehow, and fondly believe that they will always turn out right. It is not optimism to let others make the effort and bear the burden of work and worry while we sit idly by, smile blandly and decide that all is well with the world.

Optimism that is genuine is made of a tougher fibre. Behind it rise courage, confidence, resolution. It is stripped of self, yet warm with the love of life and of those who live it; warm, most of all, with love for the Giver of life, whose goodness constitutes the fundamental goodness of life, whose beauty transforms and shines through creatures and is concealed behind the dark and ruined places of the world. The optimist never loses sight of this better part, despite all appearances to the contrary. He chooses it deliberately and builds his life upon that choice. He is brave because he trusts in God, he is strong because he builds his viewpoint and his functioning upon Someone stronger than he, he is cheerful because he has faith which throws light upon all things, and because *self* casts no shadows over

him. Finally, he is kind since joy of its very nature has a tendency to overflow and to communicate itself.

WHAT'S THE USE . . .

Behind pessimism hides discouragement; in front of it looms failure. It is old and worn and tired. It sees no vision through the wall of shadows that it has built around the world and across the face of the sky. It hears no call to courage, it feels no urge to effort. It turns everything face downward, and ignores the best in people and things in order to find the worst. The pessimist therefore is not kind; he does not love little children or the weak and suffering ones of the earth. He is much too busy with his own gloomy reactions to be sympathetic with others, he is too opaque to let the love and the mercy and the joy of God shine through him.

Here there is room for another distinction. One is apt sometimes to dub with the name of pessimist someone who sees the various sides of a person, a thing, or a situation, one who sees a threat of danger or the hidden grain of poison, one who ignores the smooth and smiling surface on the face of evil. We must not make this mistake. An optimist at his best is not blind; he is not even myopic. He sees the danger and comes to grips with it, he detects the poison and tries to eliminate it, he perceives the evil and reckons with it, hence is in a position to defeat it. The genuine pessimist on the other hand, defeats nothing; he is defeated. Failure itself does not exist unless we make it possible. Honest and unremitting effort, the doing of one's best, the complete dependence upon the Will of God and the help of His grace will inevitably lead to success even though it appear under the aspect of failure. A famous quotation from Bulwer Lytton's play *Richelieu*, says: "In the lexicon of youth there's no such word as fail." Youth and joy are associates. He who is joyous remains eternally young, irrespective of chronological computation. In the lexicon of joy, likewise, there is no such word as fail, and the priest of God throughout the years of his life continues to say: "I will go unto the altar of God, to God who giveth joy to my *youth*."

HANG IT ALL

A certain Jesuit priest of my acquaintance, whose outstanding characteristic was a spirit of joy and who went joyously into suffering and death, built much of his philosophy of living upon what he called the "Three Great Refusals": Refuse to be disappointed, refuse to be discouraged, refuse to be offended. These words will bear much pondering. They coincide with a story of the devil's workshop, which, though an invention, illustrates the point in question and is basically true.

Once upon a time, so the story goes, the devil decided to go out of business. He offered his tools for sale, arranged them attractively, and marked each with its price. They were a bad looking lot: Malice, Hatred, Envy, Jealousy, Sensuality, Deceit, and all the other implements of evil.

Apart from the rest lay a harmless-looking, wedge-shaped tool, much worn, yet priced higher than any of the others. Someone asked the devil what it was.

"That's discouragement," was the reply.

"Why do you have it priced so high?"

"Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's conscience with that when I could not get near him with any of the others, and when once inside, I can use him in whatever way suits me best. It is so worn because I use it with nearly everybody, since few people know that it belongs to me."

Discouragement is believed to be the most frequent mischief and sin among the clergy and among religious. It is dangerous as the devil is dangerous and it is so easy to slip into it unaware. Therefore, it is essential at the outset, even before the temptation comes, to take a definite stand against it by assuming an attitude so positive that the two will be mutually exclusive. It is well to begin by refraining from wasting vital forces by worrying over things that have gone amiss. Nothing is to be gained thereby. If things do not come your way today, make them do so tomorrow. They will if you set about it in the right way; for a refusal to look upon the dark side of events frequently accomplishes as much as genius. "I cannot" is a powerful enemy. Adhere to "I will." You may have in your hand the very key that will open the door; but it may be the last one on the keyring.

A doctor knows well how discouragement will hamper the cure of a patient, how it breaks the spirit, and that a broken spirit may quickly surrender to defeat. Discouragement blots out everything that is helpful or friendly to us; it paralyzes ability and self confidence, destroys efficiency, and curtails the effectiveness of every faculty. It hides God's means and methods; it hides God Himself.

We cannot escape trials. Many of course are groundless, the result of a lively imagination. A brave, trusting heart will overcome them all. It is not ignoble to have fear, but to surrender to it. Obstacles were made to be overcome, and the steep hill flattens out as we approach it. Work is not only drudgery, but often a pleasure and always a stimulus to worthy achievement. Life is not altogether a treadmill or a place of punishment. It is our one glorious opportunity. Beautiful and alluring fields of endeavor unfold before the calm and cheerful eye, and horizons grow

wide beyond farther-lying, beckoning pasture lands. The optimist worthy of his name will hold fast when dangers are real. The Master of Life and Destiny stands at his side saying: "Courage, confide in Me!"

There is a fine painting showing Columbus before Isabella winning her support for his projected voyage. The Queen, carried away by the confidence and the enthusiasm of Columbus who stands in her presence with his face alight, offers her jewels to him. Sublime, in the consciousness of his destiny, as unmindful of derision as of the unknown sea, Columbus laid his course due west, then sailed it. He was an optimist in vision and in action. In simpler words his attitude means: plan your work, then work your plan. Confidence, which lies at the base of cheerfulness, will help you do it.

USEFUL TRAIT

As we consider these things, it is evident that this quality of optimism, or habitual cheerfulness is vitally necessary for the parish priest, with his many-sided obligations. What could a pessimist do in the lightsome company of the children in his school? What will the eager, questioning glance of a child find if it rests upon a sour face? The teaching Sisters will seek no inspiration from such a pastor. The young will not bring their problems to an unsmiling counsellor and the old will be more aware of the twinges of their arthritis in his forbidding presence.

It is the self forgetful, the self spending priest, the priest with the cheerful smile and the word of comfort, the one who will bring the peace of Christ to the sorrowing and the welcome visitor at every fireside. He needs all his optimism for the daily strain of the spirit that the life of a parish demands. He needs it for the little ones, for the average man and his wife, for the poor, for all who come to him it must always be the right time, as it was in the life of Our Lord.

If his people are to believe him when from the pulpit he quotes the comforting words of Christ, he must exemplify them in his life. He must stand in the place of his Master who said: "Come to Me all ye who labor and are heavily laden, and I will refresh you!" He must prove that Christ was right when He said: "My yoke is sweet and My burden light."

The priest needs his optimism to stimulate souls to sacrifice, to give a vision to those who are dulled by the monotony of daily living. He needs it in the confessional where the dark story of sin comes pouring into his ears, he needs it at the bedside of the sick and the dying, and when he stands with those bereft, at an open grave. Not anywhere is there room for the pessimist, and one may readily guess how the people would react if a

disgruntled priest, a pastor with a perennial grouch, should come to show them the way to Heaven.

It is plain therefore, that this steady cheerfulness, this glowing of an unflickering light, is not a mere ornament of outward behaviour. It is a result of patient work, gallant struggle, an emptying of self. It proceeds from an inner joy, the kind to which the Psalmist refers when he says: "Serve the Lord with joy" (Psalm 99:2) of which Saint Paul has repeatedly spoken (Phil. 4:4); "Rejoice, again I say rejoice!" "Rejoice always!" he bids the Thessalonians and for the Romans he prays: "May the God of hope fill you with all joy and with all peace in believing!" Joy such as this cannot be worn like rouge or lipstick. It proceeds from the depths of a man's soul where the Spirit of God has made for Himself a dwelling-place.

That pessimism is not of the Holy Spirit is equally clear. It is rooted in selfishness and places the Ego into the very center of the heart. The pessimist thinks, dreams, and works for self and he dwells behind closed shutters that prevent God's sunlight from reaching him.

This is no situation for a priest of God, and it behooves those who are preparing themselves for that ministry of grace, to begin to foster during the formative years in the seminary, the joy that comes from within. This joy works to our own advantage, we owe it to our fellowman, and what is most important, God rightfully expects joy in His service.

Certainly it is profitable for us to be joyous when we know from experience that joy illuminates and invigorates all our prayers, works, and deeds. It aids us in the accomplishment of our projects, while sadness prevents their fulfillment. Who can work with rusty tools? Moodiness and sadness are the rust upon our abilities. Joy is the remedy for this rust. Under gloomy northern skies plant life is scant. Under the radiant sky of the southland every growing thing bursts with life and energy. Supernatural joy will give impulse to the soul and an inexhaustible fruitfulness.

In addition, joy is a powerful means of warding off difficulties and one of the best weapons against evil. This the devil knows; therefore, he puts obstacles in its way, nourishes moods, ill humor, despondency, and does his best to drive serenity from the soul. A gloomy frame of mind prepares the way for his destructive activities. Unfortunately the spirit of evil is not easily recognized under this aspect. In joy the victory is easier, and the devil attacks only seldom the soul that knows how to possess itself in joy; for he hates the light lest it reveal his trickery.

BE OF GOOD HEART

A further profit consists in the fact that joy is a mighty means of drawing more graces from God.

The Psalms (36:4) sing to us the message: "Rejoice in the Lord: and He will give you what your heart requests!" Clearly this is strong opposition to sadness. On the contrary it implies trust, spiritual joy, childlike submission to God. We all know of course, that there is a sorrow that is restrained, a remorse that contains the germ of peace, a nostalgia that is the accompaniment of life upon the earth. This does not militate against rejoicing in the Lord. It is mistrust and dejection that weigh upon the heart, that encrust it so that God cannot find a place upon which to shower His graces. Then we shall be poor indeed.

If, on the other hand, we are joyously generous, the grace will come that enables us to accept all things from the hand of God, and to give Him all that He asks. If He should send suffering, we are content; if He should ask sacrifice, we offer it gladly, still rejoicing in the Lord with the confidence that He arranges all things for our ultimate good. If we are seeking God alone, why should we be so eager for success? It is by sincere effort rather than by accomplishment that we show our fundamental optimism. The time for crosses will come. With this training we shall be able to bear them.

The example of Our Lord is radiant before you as you make yourself strong for the priesthood that is to be. With the Cross on Calvary looming before Him, Christ went about doing good. Discouragement was never in Him, not even in Gethsemane. He was seeking not Himself, but the glory of His Father. Furthermore, Our Lord never caused others to be discouraged, least of all, sinners. Listen to Him, look at Him, when you are tempted by the darkness. He is constantly saying: "Be of good heart!" as He did to the paralytic who was flat upon his back; as He did to the woman who was bent upon the ground, but touching the hem of His garment.

Remember that when the waves are turbulent Our Lord is walking upon them and that He is saying: "It is I; be not afraid." In the Upper Room He has told you: "In the world you shall have tribulation; but be of good heart, for I have overcome the world!" Under his influence nothing should intimidate us. "Let not your heart be troubled, nor let it be afraid!" Where is the room for pessimism? Where is the cause for discouragement?

A JOY FOREVER

If joy then is so potent in the shaping of our own lives as priests and seminarians, it is equally a requisite for brotherly love. The Psalmist is eloquent: "How good and pleasant it is when brethren dwell together in unity" (Psalm 132:1). We must not be burdensome. My neighbor may bear it patiently, but I have no right to burden him with my unfriendliness.

St. Ignatius puts it well: "Mutual attitude and intercourse" he says, "should be of such a nature that instead of being obstacles they will induce others to become more devout, and thus be a continual inducement to praise God Our Lord, whose image everyone should strive to see in each other's mien." A moody person does not remind us of God's mercy and love.

Joy, finally, is a requisite for the service of God. Neither Our Lord, nor His service and the reward He promises gives cause for dejection. Who is Our Lord? Whom do we serve? Who or what in heaven or on earth can compare with Him? "To serve God is to rule!" Trials may test us, but should not make us unhappy. St. James has said (1:12) "Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him." Where upon the earth is a sadness that can scare away the joy of hope that comes to the heart at prospect of such a reward? Shall we be melancholy while Our Lord is preparing a crown for us? That would be illogical and ungrateful.

SURSUM CORDA!

This optimism, we must reiterate, is no child's game. We must work for it, every day anew. The morning Mass, daily meditation and an occasional visit to the Blessed Sacrament will be our sources of strength. Our own best efforts must be first of all to keep ourselves free from sin; then, to seek not ourselves, but the will of God, as Christ did. He is watching us. He has made even the sun and stars teach us to be calm. Season follows season and in nature there is no depression. We must not be so contrary to nature and out of tune with God as to be pessimists. Books could be written upon the harm done by priests who, due to this frame of mind, treated people so contrary to the will of God and have done incalculable harm to souls. The world will not be converted by luminous treaties; but it will be saved by an attitude of optimism such as we find in all those who have achieved great things, and of which the genial Archbishop of Boston is an example. One of his favorite closings of a letter resembles the following:

"Keep well! Keep smiling! Keep close to God! With one of your hands in God's hand, use the other to scatter the beautiful flowers of kind words and kind deeds."

Your death will be what your life has been, either that of an optimist or a pessimist. Lay your course now. Then sail it. Let your joy in living be that of the daily *Sursum Corda!* As for your death—I shall tell you of a priest whom I know, who hopes at the last moment to leave his body and to speed his soul into eternity with this cry of joy: "Three cheers for God!"

Every Parish A Seminary

GERARD P. WEBER, S.T.L.

SECOND nocturnes present many puzzles to the historian, but one sentence which occurs frequently has particularly puzzled me. Why are the numbers of bishops consecrated and priests ordained by a Pope important enough to be listed in the Breviary? What difference does it make that Pope Marcellus I ordained 22 priests, 2 deacons and 21 bishops? The answer, I assume, is that this information would be useless unless it implied something important about the work the Pope did. The implication would seem to be that the creation of other apostles was a very essential part of his work for the Lord. This should not seem too strange when we consider that Christ spent a great part of his 1,000 days of activity teaching the twelve and most of His time after the resurrection with them. St. Paul took time to write to Timothy and Titus and his Epistles are garnished with the names of other apostolic people whom he trained.

The training of apostles is so much the work of the Church that bishops are encouraged to have at least a minor seminary in their diocese. The parish priest realizes how necessary this work is when the chancery cannot send him an extra assistant or when mother general tells him that he will have to hire two or three lay teachers for the next term.

TRAINING OF LAY LEADERS

How many parish priests consider the training of apostles as part of their parochial duties? When we find a boy or girl with a strong desire to serve God we encourage him or her to retire to a convent or seminary to learn how this is best done, but it would seem that we too must, as part of our daily work, train "apostles." The seminary and con-

---

The chaplain of a *Catholic Family Movement* group for many years, *Father Weber* has also taken active interest in *Young Christian Worker* and *Young Christian Student* groups.

vent provide the future nuns and priests to take care of the spiritual side of men's lives, but we must provide a training course for "apostolic" lay people to bring Christ into the family, the school, the store, the factory, government, the radio and TV studio, etc. . .

Last Feb. 27 Pope Pius XII outlined this task for us with great clarity in his address to the Roman Lenten Preachers. He did not say that the training of lay leaders was something nice to do if you had a little spare time; he made it an essential part of the pastor's work. "You yourselves seeing your insufficiency in the face of the demands of an apostolate ever most vast, ever more complex, perhaps murmur sadly the Divine Master's lament: "The harvest indeed is abundant, but the laborers are few." (Matt. 9:37) We are a few priests who do not stop working and do not rest, but what can we do for the souls entrusted to our care?

In the present economy of salvation the distressing problem remains: "How shall they believe him of whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:14) From this there naturally follows the necessity of obtaining help, of finding collaborators capable of multiplying your strength and capacity, ready to supply for you where you do not succeed in penetrating. Hence the great importance of the apostolate of the laity which, as you yourselves know from your own experience, can become a powerful influence for good. Therefore, it is necessary to find these souls in order to use them after they have been solidly trained. Find out how many there are, where they are, what they are doing, where they may be effectively employed.

In an address to the World Congress of the Lay Apostolate on Oct. 14, 1951, Pius XII gave two reasons why the "assistance rendered by the laity to the apostolate is an indispensable necessity." The first was "that while the Church as a whole has grown greatly, the number of clergy has not increased in proportion." In other words there are just not enough priests to do the job any more. The second reason was, in effect, that certain jobs belonged to the laity rather than to the clergy, ". . . besides the clergy must above all keep themselves free for the exercise of the sacred ministry proper to the sacerdotal state which no one else can do for them." These words just echo the action of the apostles in selecting seven deacons to take care of the material needs of the early Christians so that they could preach and pray.

PROPER SPHERE OF THE LAYMAN

The difficulty most priests have in accepting this idea of active participation of the laity in the work of the church is that they have had experiences with people who have tried to run the parish. All

of us can recount stories similar to the one a pastor told of being scolded by an old timer in the parish for daring to remodel the rectory without first consulting him. This difficulty is real but it is also surmountable if we but keep two things in mind: 1) the lay people must be trained; 2) to do their own proper work. In his lenten talk the Pope continued: "Once auxiliaries have been found and known, they must be trained. . . Of course, their human formation is not to be neglected, all the more since a complete development of natural gifts, far from being actually opposed to the heroism of virtue makes apostolic action easier as well as more effective." You will have particular care for the "intellectual formation of your collaborators. . . But above all take care of their spiritual formation."

The great mistake—and one that inevitably leads to trouble—is turning the laity loose on a parish without proper direction and training. The field proper to the priest is the spiritual needs of his people. Hence, if the laity help him meet these needs through the *Legion of Mary* or the *Confraternity of Christian Doctrine* they must always realize that they are his assistants and are to do what he wants done.

However, there is a field of activity proper to the laity in which they must work on their own, a field in which they are not clerical helpers, but instigators and directors in their own right, a field which encompasses all the activities of man which are not directly concerned with the supernatural order. The supernatural order is the proper sphere of the priest; the temporal order is the proper sphere of the layman.

There is some confusion about the distinction between these two. Of course, there cannot be the complete separation of the two which secularism teaches, but on the other hand, the temporal order cannot be considered merely as something to be tolerated. It is a legitimate field of activity, and one in which the layman, having received a sound spiritual formation by the priest, must attempt to Christianize.

COOPERATIVE ENDEAVOR

A priest may feel that the only direct contact the Church should have with politics, public education, unions, factories, or recreation is an occasional sermon on the fourth, sixth or eighth commandments. It is true that the priest as a priest would not have too much direct contact with these fields. A priest who would also be a labor leader or politician is an anomaly (look at the restrictions placed upon the French priest workers who want to continue in their jobs).

But the Church is composed not only of priests but also of laymen. Through the laity the Church does have direct, constant, daily contact with all these fields of human endeavor. Because the ordinary man's

salvation depends in great part upon his situation in life we have to think more and more of the fact that a man will be a good Catholic BECAUSE he is a good father, a good employer, a good union man, a good school teacher.

The tremendous interest in the rapid growth of such movements as *Cana* and the *Christian Family Movement* indicates that both priests and people realize that one segment of the temporal order, namely the family, is vitally important to man's salvation and that lay people must work to make family life Christian once again. This same thinking should carry over into the political field, into the business world, into educational and recreational life.

Thus we now judge a man as a good Catholic not only if he goes to Communion and Confession regularly but if he is a good family man and sends his children to Catholic school, has a large family, etc. . . In time we must also grow to judge a man as a good Catholic not only by the number of times he goes to Mass or the number of children he has, but also by his treatment of his employees, his interest in his union, his honesty and integrity in politics. In other words, the reason that apostolic minded lay people sometimes cause trouble in the parish is that they do not understand that their apostolate primarily is one that is exercised in the home, in the factory, in the city hall, in the school rather than in the parish school or in the rectory. It is true that they are needed to penetrate places where the priest cannot go and bring back fallen aways to the sacraments, but their main work will be instilling a Christian mentality into the institutions which affect their daily life.

ON-THE-JOB TRAINING

Hence it seems that we as priests have a great task to form our lay people to know the difference between their job and ours and to approach their work with a truly Christian mentality. This training should consist in developing their natural abilities like running a shop or teaching in a school or being parents so that they will be able to do something for the Lord; in training their intellects so that they will know what the Lord wants done; and, in training their souls so that they will act out of love.

We can't take lay people and lock them in a seminary for six years where they would have regular conferences and classes. We have to train them in the parish. We must give them on-the-job training. This necessitates a different approach than the lecture system. The prime requisite for on-the-job apostolic training would seem to be that the laity are given plenty of opportunity for active participation in their meetings and an opportunity to try out each week what they have learned. You can't take a person and say that you will

form him for five years and then send him out on apostolic work. By that time he will have lost the spirit or will have grown so far away from his fellow men that he will never be able to have real contact with them.

THE LAYMAN'S PROGRAM

Since the model of all apostles is Christ they must study His life and His words not in cold commentaries or in pious books for nuns but in the context of daily life, of how they can put into practice within the next few days what this Gospel lesson teaches.

Secondly, they must discuss the liturgy and various dogmatic truths in the light of their daily lives so as to have some depth to their spiritual life.

Thirdly, they must look at the world in which they live and work with the eyes of Christ to figure out what they can do to better it.

Finally, they need spiritual formation by the priest so that they attend Mass intelligently and daily, that they set their hearts on one thing—becoming a saint in the state of life in which God has placed them.

This program of a 15 minute discussion on the Gospel, a 15 minute discussion on the liturgy or dogma, and 45 minutes dedicated to observing and judging the world in which we live so that we may act prudently plus a little five minute exhortation by the priest has been tried and found successful with people of all classes and types all over the world. Some slight variations are found from group to group but on the whole the program as stated really trains lay apostles.

Ten thousand married people use it in the *Christian Family Movement,* which is trying to make the family and the community more Christian. Several thousand young men and women follow it in the *Young Christian Worker* meetings which are aimed at the working environment. A great number of young people in college, high school, and even in grade school participate in the *Young Christian Student* version of the program. Isolated groups of doctors, nurses, lawyers, union leaders, and managerial people follow it to bring Christ back into their professions. The National Headquarters of the *Young Christian Workers* at 1700 Jackson Blvd, Chicago, Ill. has the handbooks and programs used by these various groups.

An Invitation

What better way to start a Seminarian or a newly ordained Priest on the path of priestly teaching and reading than a subscription to PASTORAL LIFE?

Subscription: $1.50 a year

PASTORAL LIFE
2187 Victory Blvd.
Staten Island 14, N. Y.

What is required by the busy parish priest who wants to undertake a program such as this for training the lay people? The first thing, of course, is people. But they are not hard to find. A priest with 85 families in his parish has as flourishing a group as one from a parish of 5,000 families. People want to get into some such group. The *Christian Family Movement* has no trouble getting started any place the priest is willing. Young people are a little more difficult to recruit but the *Young Christian Workers'* new program geared to the recreational needs of both boys and girls seems to be meeting with a good deal of success.

Secondly, the priest has to have an open mind so that he will be willing to go to a meeting and sit for an hour and a half and listen to the lay people discuss the Gospel, liturgy, and Social inquiry. He must try to understand the proper place of the laity in the Church and be willing to allow them to develop their own plan of attack while confining himself to giving them spiritual formation and inspiration. This is difficult. We are teachers and we like to expound at any meeting, especially when the people are willing listeners, but the on-the-job training of apostles requires that we keep as quiet as we can and do our work quietly and mostly individually. The Pope pointed the ideal chaplain of the group in these words: "Be exacting in pointing out their goals to them and constant in encouraging them toward their realization. As is clear they will not have to be given orders, nor will they be reduced to merely carrying out orders. Therefore, leave them sufficient scope for developing a spirit of eager and fruitful initiative. This will also make them happier, more alert, and more ready to collaborate with you."

A priest who is not doing something to develop lay leaders is missing something important in his priesthood. Every father wants to have children to carry on where he left off. We too must want to have children who carry on when we have run the race—children not only in the convent and at the altar but apostolic minded children in every block in our parish, in the factories and shops of our cities, in the councils of our government.

Although it is true that our visits to some houses may not result in the return of a single member of the family to the Faith, we should be slow to infer from this dismal fact that visiting is a waste of time. Although no amount of visiting will bring certain people back to their duties, it is no less a fact that many more would lapse from the Faith were it not for the encouragement of our regular calls. — BISHOP JOHN HEENAN.

Is Our Priestly Work Easy? Laymen Tell Us...

JOHN M. JAMMES, S.T.L., PH.D.

ASKED whether they thought the work of the priest easy, the 389 respondents could either deal with what the priest's work theoretically ought to be or describe the way in which priests they know seem to understand and do their work. Many respondents gave statements partially concerned with what they saw as difficulties in the priest's work.

Only 26 respondents answered that the work of the priest is more or less easy. Therefore, the position of these few and the reasons behind it become more important. The majority, 73 percent, are men. We wonder whether it is because their own work is often hard that they are inclined to evaluate the priestly profession severely, or whether it is because they do not expect so much of the priest that they think his work is easy.

There are three respondents who answer simply, "yes," without addition or qualification. Others obviously "have never given this question too much thought" (M. W.) and answer theoretically: the work of the priest should not be "particularly hard as the average procedure, as it is more or less set from centuries past"; (M. W.) certainly "any work is easy if done in the right spirit." (S. M.) If the priest has a "sincere interest in his vocation it is easy," (S. M.) providing "he enjoys his work and is suited for it." (M. M.)

Other answers are more practical and based upon some experience. The priest "doesn't have to worry like a father supporting his family"; (S. M.) he has "very easy work, much more so than most laboring men." (M. W.) Their profession "relatively speaking is easy, as they have such a degree of security as very few laymen do, and do not have to be afraid of the future."

With this article we conclude the publication of some of the important points of the dissertation written for the University of Chicago by *Father J. M. Jammes, S.T.L., Ph.D.*, under the title "The Catholic People and their Priest." A group of 389 respondents gave their point of view and they are designated as: (S.W.) *Single Woman* — (S.M.) *Single Man* — (M.W.) *Married Woman* — (M.M.) *Married Man* — (N.) *Nun.*

(S. M.) Everything "depends entirely on the work he is doing, the amount of effort he expends on it, his general living conditions, etc. . ." (M. W.) Priests are "not all the same" (M.M.) and it "depends on the type of priest referred to." (M.M.)

"To some, I believe the priestly work seems comparatively easy. Others seem to find the burden almost unbearable. In the latter cases, I am not certain whether personality and training factors play a more important part than failure to comply with grace." (S. M.)

"This is a difficult question to answer directly. I think it depends on the priest's attitude. If one feels that it is a labor of love for him, then the work is easy. Might have a more accurate application, but considering the strain on his physical resources and the necessity of constant personal discipline, it is definitely not easy." (S. M.)

"The life of the priest is easy: his material needs are pretty well provided for by his parish, family and friends, for the most part. You seldom see a priest who looks hungry or poor. Maybe it is easier to be poor and hungry than well fed and prosperous looking. If it is, my judgment about priests is wrong." (M. M.)

The large majority of the respondents do not consider the work of the priest easy. While 178 answered with a single "no," 179 qualified their "no." Some of them merely emphasized their belief that the work of the priest is "not easy," "decidedly not," but "very hard," "extremely difficult," and certainly the "hardest job in the world." They think "the priest's life is a hard one," (N.) "very difficult and trying," (N.) "consider it a most difficult task," (M. W.) and "definitely a hard life": (S. M) "in fact it appears to be a thankless nerve racking job": (S. W.) the priest's work "is the most difficult mission of mortal man."

Other respondents find it necessary to elaborate on the reasons why: "The priest has the most difficult work—to urge man to live the life of Grace when they are quite content to live the life of Nature." (N.) After all, "saving souls is never easy." (M. W.) "Living for Christ is always a kind of slow martyrdom and the priest's especially so." (M. W.) They declare that the work of the priest is not easy because "it is the ultimate in leadership and combines the role of lawyer, doctor, priest, and leader." (S. W.) They know that the priest "keeps long and all hours. Is on constant duty to serve his people whenever needed." (M. W.)

One of the principal reasons they give for the priest's difficulties is that "a priest has not only lots of work, but a great deal of responsibility connected with his work." (S. W.) Priests have "many serious decisions to make and the troubles of many people are put in their lap." (S. W.) Their job must be difficult because "requiring much patience and humility": (M. W.) and definitely "it is a hard life, requiring great holiness in the midst of the world." (M. M.)

This kind of duality is very complex. It is necessary for the priest "to be not of this world and yet be with people," (M. W.) in other words "he must fit himself and his decisions as to understand the needs of his flock and still keep

the supernatural spirit in all his actions and all phases of his life." (S. W.) The life of the priest is a paradox. On the one hand, "the rule of life they have cuts out many of the naturally good satisfactions that life gives to the efforts of other people"; (M. M.) on the other hand "when they come in contact with large numbers of people they have temptations the same as we do, but sometimes it can be more tempting to them"; (S. W.) but if the priest "has an enormous task to perform to save souls in this secular era, and he surely faces many temptations in understanding 'the world' without becoming worldly," (M. W.) he also faces many criticisms, and "people are quick to criticize." (S. W.)

"I think the work of the priest is extremely difficult because they are in the world in constant contact with all its sordid happenings yet must keep themselves apart from it. They are under constant surveillance of those around them and subject to constant criticism. People are often inconsiderate in their demands upon them." (S. W.)

Some respondents realize that part of the difficulties may come from the present organization in which the priest has to work, "especially today with the multiplication of administrative work." (M. W.)

"The work of the priest is difficult and often frustrating. Here, under the assembly line system of dispensing the sacraments, necessitated by the size of our parishes, the priest is not the shepherd of his flock, nor can he give free vent to his zeal. The present young curates in the diocese will probably never be pastors." (S. W.)

"It must be discouraging to give good advice that is not followed, to stand up for the doctrine of the Church when he knows he is being ignored, or worse, ridiculed. It is hard to turn down the material things the world has to offer. It is hard, yea, impossible, to please everybody. It is hard in a big parish to get to know his parishioners. It is hard in a small parish not to become too familiar with them. It is hard to do away with the 'man' and become solely the 'priest.'" (M. W.)

But if it is hard for the priest to live up to the requirements he was made aware of in the seminary, it is even more difficult for him to face the requirements of his people. It is evident that "the work of the priest is not an easy one, especially if he takes his work seriously and tries to do those things which he set as his goal at ordination." (N.) If priests "were all that people understand they are supposed to be, their job would be well-nigh impossible." (S. W.) Actually respondents "wonder if it is possible for many priests to live up to the expectations of the layman." (M. M.) Many quotations are not necessary here but each one of them is such a perfect text for a priestly self-examen that it will be useful to read and meditate what laymen think of our work.

"I think the work of the priest is extremely difficult. To be all things to all men: to live in the world and yet not be of it; to be truly an 'alter Christus'; to carry the responsibility of being the mediator between God and men; to act as God's representative on earth; and yet be fundamentally a human being, with all the weaknesses of our nature—that is the most difficult calling in

the world. Granted the graces are great, but so are the demands." (S. W.)

"The work of a priest is not easy. In the first place, because it is difficult to be all things to all men. Because in the second place the parish priest must be in the world but not of it, and that is lots harder than being under the direction of a religious superior and having all the help and encouragement of your surrounding fellow-monks. To deal with the wealthy and influential, and to realize that in the world, you could have done as well as they did; to daily meet and see family life, to be constantly exposed to people, to live your whole life before them, to be always at their beck and call, and yet have to live your own intense spiritual life somehow. Not to even mention the immense task of trying to get other people—especially indifferent ones—to save their souls, and to have personal responsibility for them all." (S. W.)

"It is easy if they let God help them. Certainly it is too hard for them alone—but not too hard with God and themselves. But in all outward appearances it seems most difficult. It is his task to appeal to both emotion and intellect and in some cases only one of the two. If he wants to impress the people he must be pious first of all in order for people to feel his sincerity. Secondly he must know people and personalities. He must be able to please everyone. He must work up to capacity at all times. He must be anxious to fulfill people's requests." (S. W.)

"The work of the priest is always difficult, sometimes exceedingly so. The many demands made upon his will, time and energy, and the great responsibility involved must often overwhelm even the priest who has outstanding aptitude for the work and, therefore, a genuine enjoyment in its performance. The hardened hearts, rebuffs, and criticisms that he meets must many times make his endeavors seem fruitless. Though the consolations are abundant, even in this life, he can never cease his struggle to win souls." (S. W.)

These preceding four quotations are too important not to be emphasized. They clearly express the respondent's expectations from the priest. These expectations separate the priest from the world and put him into a solitary state. Consequently, respondents "imagine he experiences a deep sense of loneliness at times." (N.) They think that his is "rather a lonely life; discouragement sometimes enters." (N.)

"It must be hard to work alone, that is with no other human being close to whom one can confide." (M. W.)

"I think the priest's role is very difficult since he is so set apart by his vocation from the rest of the world, yet he must take his place in a layman's world. In the case of the small parish priest, the pastor must live alone and try to survive with a normal life. He is constantly the center of criticism. He must be a man of great character, charity, and understanding." (M. M.)

"I think the work of the priest is very difficult, especially that of the parish priest. He must face all the temptations of a materialistic, secular society; he is caught between the poles of 'good fellow' or 'odd Joe,' criticized for being too much one of the boys or too hard to know. If he finds his pleasure in a fine car, in liquor, in card playing, he also finds criticism; he is very much under the eye of the element in the parish which is least sympathetic. Order priests

have an easier life because they live in a community which is less lonely, and because their life is more ordered—they are left less to their own devices." (M. M.)

Like the last respondent, many others attempted some kind of a distinction: some separate the different aspects of a priest's work. For one it is "physically, comparitively easy; spiritually, difficult." (S. M.) But another respondent disagrees because "physically speaking a great deal of energy would surely be consumed in fulfilling the expectations for a priest that I have set down." (S.M.) This man knows that "generally speaking the ease or difficulty of a task is a function of the individual motivation." (S.M.) A distinction has to be made between different priests:

"I think the work of lay priests (i.e., parish priests) is very hard, and also those in strict orders. However, those who are primarily teachers seem to have a fairly easy life, provided their order does not require a rigorous personal routine." (M. M.)

"I do not think the life of a priest is easy. Nor do I think all priests lead a uniformly difficult vocation. I know some that are well adjusted and some that constantly implore prayers because of their great difficulties. None has too easy a life." (M. M.)

"Being mostly in contact with missionaries, I can say no quite roundly, and as loud as an atomic explosion. Even the seculars have a hard time of it, I know. I tried to raise some money for missionaries, and know how hard the pastors must have to work for those nickel and dime donations." (S. W.)

Other respondents, however, because they "imagine some priests take it easy," (M. M.) make a big difference between what should be, and what is, the work of the priest. They "do not think that the work of a priest is easy, if he does the work of a priest." (S. W.)

"Actually some priests make life easy for themselves; but fully accepted, the responsibility for giving good example and radiating the beauty of goodness is certainly difficult especially for those priests burdened with a confusing multitude of trivial and distracting business duties." (M. M.)

"No—not if he is doing all that is required of him—this is not always true as is evidenced on the gold-courses in summer." (M. W.)

"I still think the work of the priest very hard, but I am shocked when I hear that some spend their spare time watching television or playing cards instead of reading or finding out about the world about them. I feel I ought to lighten their burdens so that they might have time to read, etc. (including social visits with parishioners), but not so that they might watch television. I know it is unfair to want all priests to be saints, but I do." (M. M.)

Because they want the priest "to try to live and feel and laugh and suffer and work with them," (S.W.) many respondents compare his work with other work; but the result of such a comparison varies with the respondents. For some of them it is "not any harder than a professor in a college," (S. W.) or even "easier than many laymen." (M. W.) "Surely his work is not easy but whose work is?" (M. M.)

"No—nor do I think it is any harder than many other walks of life. In some respects their life is easier than the life

of a family man; in other ways it is harder. The big difference I see is that usually when a priest's life is full of sacrifices and rough going it is because he so chooses that life: I am thinking particularly as regards to poverty. Usually when a lay person's life is poverty filled it has not been of his own choosing—even though he may accept it." (M. W.)

"The work of the priest is not easy, but neither is the work of any man, i.e., I do not think the work of the priest is more difficult than the work of many other men. A priest's day and year are so ordered that it is easier for him to keep in trim spiritually than it is for other men; therefore, it is proper for God and man to make unusual demands upon him. If a priest does not daily seek the grace he needs to do his work, I suppose his work not only becomes difficult, but impossible." (M. M.)

Some respondents "think of a priest's work as roughly comparable to other engrossing, responsible jobs. There are some special difficulties, of course, but they think other factors, including extra grace, tend to make up for them." (M.M.) On the contrary, other respondents emphasize these special difficulties. They know that every work is difficult but they "think the priest's life is even harder than that of a country doctor, for he too must be ready to go at all times to the call of his 'patients' and besides that he must always try to be free from criticism from outside and from skeptics." (S. W.) Actually, "if the work of the lay person is difficult, the priest's must be stepped-up immeasurably." (S. W.)

"The priest's work, just like the work in any vocation is very difficult. It has problems, sorrows, rewards, and happiness as is applicable in most other professions. His hardest work is to convince people of the concept of God, the implications of God, and to educate them to render due worship to God through the instrument known as the Catholic Church. He is, therefore, working under severe pressure, and depending on the strength of the personality of the individual priest, depends the tediousness of the task. To perform his tasks the priest must neglect the personal comforts the layman enjoys (house, recreation, etc.). (S. M.)

The general conclusion is a simple one: laymen know that "if a priest does the kind of work for which he is best fitted, his work should not be too difficult," (M.M.) and they "feel sure that for some priests, their particular work is easy. That is to say that their work is as easy for them as any type of work can be for anyone." (S. M.) As a matter of fact "where else could you find a group of men more happy in the choice of their vocation?" (M. W.) To answer a vocation is to fulfill a vocation. The priest always has to remember for whom he is working "and he can only succeed with the grace of God." (M. W.) It is an accepted fact, "the work of a priest is beastly. Only love can make it a joy." (S.M.) Because his work is "not easy, and if he doesn't supernaturalize it, it can become burdensome and distasteful." (N.) On the contrary, he may always find all his responsibilities "easier in view of the fact that he realizes more than most people that he is working for God." (S. W.)

The Annual Financial Report

FRANCIS M. DOYLE

DURING the year of 1954 a little better than one-half of the good people in our parish succeeded in paying off a total of $43,181.72 on the parish loan. We are very happy to be able to say that we have been so materially blessed by Almighty God, but the burning question of the moment is: How about the other half? *As far as our records show, they have either contributed nothing or a very very small amount.* Their obligation to pay their proportionate share for heat, light, teachers' salaries, maintenance, principal and interest on the loan was taken care of by a conscientious God-loving neighbor.

After devoting considerable time analyzing the personal contribution record for 1954, we have arrived at a few conclusions and for your edification we present, herewith, a break-down on what might be termed the "contribution brackets" in the parish.

Father Doyle is the Pastor of Holy Ghost Church in Berkeley, Mo. In this article, first published in the "Parish Bulletin," he places his parishoners into six "contribution brackets."

Bracket No. I—THE "HOUR'S WAGE PER WEEK" CONTRIBUTOR

This category includes a wonderful group of 186 wage earners whose depth of faith in God has long since convinced them that Almighty God gives back in abundance what is given to Him. They know what St. Paul was talking about when he said: "For according to their means—I bear them witness—yes *beyond their means*, they gave, earnestly begging of us the favor of sharing in the ministry that is in behalf of the saints." (Cor. 8:3-4)

The envelope users numbered among this select group has shown a sharp rise since our dignified church support was inaugurated in January, 1952. Quite obviously this contribution is made at considerable sacrifice, because a care-

ful study of our contribution records indicates beyond a shadow of a doubt that those who have the most children are the most prominent members of this bracket. A star member, for instance, is a painter with ten children, oldest 17.

Bracket No. II—THE FAITHFUL REGULARS

This bracket includes those good faithful souls who use an envelope every Sunday to contribute what, before God and in good conscience, they can afford to contribute. Perhaps they cannot afford to make a "substantial" contribution, but they are doing their best and they are proud of their offering to God—and we are proud of them.

The amount of their contribution—whether it be "small change" or "paper money" is a matter of small consequence. The very important consideration is that they have a clear conscience because they know and God knows they are doing their duty. As Christ Himself tells us: "For they all have put in out of their abundance; but she, out of her want has put in all that she had—all that she had to live on." (Mark 12:44) A wonderful total of 422 wage earners used an envelope *every Sunday* in 1954. Without the devotion of the people in Brackets I and II, our parish might well be classified as "Mission Territory."

Bracket No. III—THE "BETWEEN GOD AND MYSELF" AGGREGATION

These folks prefer to keep everyone, including Uncle Sam, in the dark as to the extent of their charitable enterprises. In the vast majority of the cases the secret should be well kept because we *never* find a substantial sum in these secret offerings. As a matter of cold fact the 550 "God and myself" folks come in with an average Sunday contribution of $0.21 (twenty-one cents, that is) and one cannot really blame them for wanting to keep the sum a deep dark secret.

The ultimate in the "God and myself" bracket is the one who feels blessed if his parish priests do not know he lives in the parish. An emergency sick call, a Baptism or a Legion of Mary visit is required to get him on the books. Frequently, however, they set aside the secrecy and "go big" publicly when a ham and a dollar is offered for contributing a dime to the church. Gratitude to God for the faith He gave us should be inducement enough.

Bracket No. IV—THE "SMALL CHANGE" UNIT

These people never ever considered contributing to the church anything but "hard money." If someone were to suggest making a *regular* Sunday contribution of "paper money" they would be amazed because no matter how

good their financial position really is, they are always in sad shape when it comes to contributing to the church. They always have a very sad story—very sad and very old. Twenty-five cents in their eyes is a very generous contribution despite the fact that the previous Saturday night was a fairly expensive affair.

The "small change" folks generally are well fed, well dressed, take good care of themselves and have enough money to live according to a standard to which they wish to become accustomed. So called "poor" people are not to be found in this bracket. These people forget that God gave them the material (money) things they have and the thought of giving a fair percentage of it back to God is a sad thought indeed. Obviously what these good people must learn is that no one ever profited by being stingy with God.

Bracket No. V—"LET MOM AND DAD DO IT" FORMATION

This bracket includes a host of unmarried gainfully employed young men and young women who, as far as our record is concerned, contribute nothing to the church. More often than not, their parents are very good and very generous to the church, but for some strange reason, they feel that they themselves have no personal obligation whatsoever towards the church support.

Mom and Dad, in most cases, make their contribution by way of personal sacrifice and if the folks in this bracket are going to "get even" with God they will do so on their own. They must make their own sacrifices. Like the "small change" group, they usually take good care of themselves—food, clothing, entertainment, etc., and they do not tell Uncle Sam to send their Income Tax form to Mom and Dad.

Bracket No. VI—THE "GIVE WHEN I GO" GROUP

These good people have a Catholic background but they do not "live up" to their religion in a practical manner. Generally, God has been good to them materially, has provided them with a comfortable home and better than average living conditions. Only rarely does it enter their hearts that Almighty God expects an expression of gratitude not just "once in a while" but *every Sunday*. Sometimes it takes a tremendous jolt to bring them back to God.

From these people we do not look for financial help. That phase of conversion is merely an outward expression of Love of God, for, after all, the relative amount of ones offering to God is the measure of his faith and his appreciation of that gift. We gladly and prayerfully place our priestly ministry at the disposal of these good people and pray to God every day that

they will cooperate with His grace in effecting for them a genuine, lasting return to God.

SOME IMPORTANT DEDUCTIONS

1) We do not place parishioners in a bracket. They place themselves there. There is a divine law—a divine precept in both the old law and the new law—obliging all *in conscience* to support the church according to their means. It is morally impossible to individualize, to determine what amount a particular person should contribute, but, on the other hand, how can the average wage earner in our times feel that he is satisfying his obligation if he throws a few dimes to God on Sunday morning? Granted, there are a few exceptions to the rule. Listen to St. Paul on this topic: "Mark this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Let each one give according as he has determined in his heart, not grudgingly or from compulsion, for God loves a cheerful giver. And God is able to make all grace abound in you, so that always having ample means, you may abound in every good work." (2 Cor. 9:6-9)

2) The most unpleasant part of the pastoral office is the duty of urging parishioners to comply with the law of church support. The inspiring part of a priests' work is inculcating spirituality and we thank God in His goodness for the spirituality He showered down on our parish during the year of 1954. Thirty-eight converts were received into the church; more people than ever before received Holy Communion *every Sunday;* 208 infants and children were baptized; 175 received the Sacrament of Confirmation; 4 young men of our parish left their homes to study for the Priesthood; 1 young lady entered the convent; 670 children, under the guidance of 10 dedicated nuns, are learning the love of God along with the three R's. God's grace and the people's work, sacrifices and prayers produced these results. Without God's grace all our work is in vain. This work, however, cannot be done without light, heat and a roof; and please God we priests could devote our time to this work exclusively—the work we were ordained for—if the people in Brackets III, IV, V and VI were moved up to Brackets I and II.

✠

To some priests, perhaps, the promotion of Catholic reading seems almost an impossible task. But have they tried adequately to persuade their people to buy a proportionate amount of Catholic literature? Among the topics chosen for sermons, how often does this matter of good reading find a place? — EDWARD F. GARESCHE'.

Benediction Rubrics

We received many queries apropos of the rubrics for benediction of the Blessed Sacrament. Here we give a summary of all the rubrics.

PRELIMINARY

1. The priest comes to the altar, genuflects, kneels on the lowest step for a moment in silent adoration.

2. Then, rising *without any bow,* he ascends the altar, takes the burse in his right hand, shifts it to his left and removes the corporal, unfolds it on the mensa and then places the burse against the gradine on the Gospel side. The priest places the monstrance on the corporal, removes its veil, opens monstrance. Then he opens the tabernacle, places hands on the altar, genuflects directly in front of the tabernacle.

3. The custodial is taken out of the tabernacle, placed on the corporal parallel to the monstrance.

4. The lunette is removed and placed in the monstrance, and the door of the monstrance is closed.

5. The custodial is placed to the right but *on* the corporal.

6. The Monstrance is set in the center of the corporal and the priest genuflects; if the monstrance is to be placed on a throne, the priest genuflects before doing so, and again after it is so placed; then he descends to the lowest step of the altar, where he kneels, then makes a *medium body bow,* and rises.

INCENSATIONS

1. The priest places three spoonfuls of incense on the charcoal then kneels, takes the top of the chains in his left hand, and the bottom of the chains near the bowl of the thurifer in his right hand. He incenses the Blessed Sacrament with three double swings making a *profound head bow before and after the incensing.* NB: Note distinction between the body bow (medium) in No. 6 and the profound head bow in this case.

2. The head is bowed at the words *Veneremur cernui.*

3. The thurible is again filled at *Genitori Genitoque,* and the *body* and *head* bows are observed as above in No. 6 and No. 1.

4. The versicle *Panem de coelo* is sung kneeling.

5. The celebrant rises then *without bow or genuflection* for the oration.

6. After the oration, he kneels to receive the humeral veil.

BLESSING

1. The priest ascends without bowing or genuflecting, places his hands on the mensa, genuflects, turns the monstrance around so that the rear faces him, fixes his hands in the pockets of the veil, or wraps one end of the veil around each hand. He holds the monstrance in the left hand at the base, and the right hand is put on the node; the veil should neatly hang in front.

2. Turning toward the congregation, the priest raises the monstrance so that the Sacred Host is at the level of the eyes, and then is brought down in a straight line to a point a little below the breast, then it is raised again to the level of the breast and crossed at first to the left shoulder, and then to the right shoulder. The feet of the celebrant do not move at all during these movements. The priest then completes the turn to the altar at once, turning to the right. No words are pronounced during this blessing. One may pause momentarily after making the right arm of the cross in the blessing and then turn to the altar via the right. Again, this pause may be omitted; or lastly, the monstrance may be returned to the center before the breast, then a pause, and finally, the monstrance is placed on the altar, the turn having been completed via the right.

3. The celebrant then genuflects and steps a little to the Gospel side as he descends to the lowest step of the altar. He may kneel at the edge of the predella for the Divine Praises which are either recited or sung. (Decree 4179)

REPOSITION

1. After the Divine Praises, the priest ascends the altar *without* a bow, genuflects upon arrival, turns monstrance sideways, opens custodial, removes lunette, places it in the custodial, opens tabernacle (without any genuflection), replaces custodial, genuflects, closes tabernacle. NB: Note a single genuflection in all this action; some insist on genuflecting before and after reposing the Blessed Sacrament in the custodial.

2. The monstrance is veiled, the corporal folded, placed inside the burse, the priest descends to the lowest step of the altar without bowing, and as the choir repeats the first verse of a hymn, genuflects, returns to the sacristy.

(cf. O'Connell Rev. Laurence: *The Book of Ceremonies*, 380-405).

TO BE NOTED

1. The Tantum Ergo must be sung at benediction.

2. Prayers and hymns in honor of the Blessed Sacrament, Our Lady, or the Saints may be sung in the vernacular. Litanies or other liturgical prayers must be sung in Latin.

3. Nothing may be sung between the *Deus qui nobis* and the blessing; although the organ may be played softly and the bells rung continuously.

quid in casu?

By Rev. William F. Allen, D.C.L.

If I have one Mass at 8:30 *and another at* 10:30, *may I take liquid nourishment up to* 7:30 *a. m.?*

The decree *Christus Dominus* says that priests who are not sick, but are going to say Mass at a late hour (that is, after nine o'clock) or after onerous work of the sacred ministry (for example, from early morning or for a long time) or who after a long journey (i.e., about a mile and a quarter walking or propotionately longer trip in terms of the classes of vehicles used, the difficulties of the journey and the condition of the person), such priests may have something liquid, but not any alcoholic beverage up to one hour before they say Mass. In casu, it would seem that something liquid could be taken before the first Mass only if the celebrant had been up and actively engaged in the ministry of hearing confessions, preaching, or directing a choir, etc, for an hour or two; otherwise, he should not take liquids until after the first Mass and then, not later than 9:30 a. m. However, we must admit that there are authors who say that it is or seems *fairly certain* that one is free to take liquid nourishment before the earlier Mass providing one observes an hour's interval before the first Mass. In view of this opinion, one is free to choose whichever better suits his needs.

Is there any decree from Rome or any Instruction permitting a priest to substitute a nocturn or hour of the Divine Office for the usual six Paters, Aves, Glorias required for the gaining of a Toties Quoties Indulgence, e.g., that of Nov. 2nd.?

We have not been able to find any decree or instruction on this particular point. On July 4, 1930, the Sacred Penitentiary gave out a decree wherein it was stated that six Our Fathers, Hail Marys and Glorias were to be said for the gaining of all Plenary Indulgences Toties Quoties for which a visit to a church is enjoined "so that in the future it is necessary and sufficient to recite those prayers in each visit in all such cases." From the last quotation it would seem that no exception to the decree is permitted. Perhaps the inquirer has in mind the assertion of all moralists and canonists to the effect that according to Canon 934 n. 1 *any* vocal prayer may be said for the intentions of Our Holy Father for the gaining of Indulgences unless

a set prayer is stipulated. For the Toties Quoties the prayer is stipulated and hence no substitution is permitted. For other Indulgences, a part of the Divine Office could well be accepted.

When did the new law take effect in regard to affirming the obligation of all baptized in the Catholic Church to observe the canonical form of marriage? I have a young man, baptized in the Catholic Church but never brought up as a Catholic, who married a baptized non-catholic during his army career. Now divorced, he seeks to marry one of my parishioners. It seems to me that the law favors his petition.

The change in the law affected only the second paragraph of Canon 1099 concerning the "*nati ab acatholicis*" who were educated in the Faith after their baptism. These were not held to the canonical form of marriage if they married non-catholics. The change in the law effective Jan. 1, 1949 declared that all, without exception, baptized in the Catholic Church from that date were held to the canonical form of marriage regardless of their religious up-bringing. Therefore, if the young man in question was born of two Catholic parents, he was always held to observe the form of marriage and if he did not in the case of his marriage, there is a defect of form impediment. If he were born of a mixed marriage or of non-catholic parents and his first marriage took place on or after Jan. 1, 1949, the marriage is also invalid by defect of form. Before that date, it would be well to investigate and to uncover all vestiges of a Catholic education in his life and present them to the Matrimonial Tribunal for decision.

Is it liturgically proper that the witnesses to a marriage be present in the sanctuary along with the Maids of Honor, etc.?

Sometimes custom sanctions the presence of the entire wedding cortege in the sanctuary and if it be of long duration, it could be maintained. There is a private response of the Sacred Congregation of Rites to the effect that the witnesses to the marriage should be present within the sanctuary and that relatives and parents, not officially of the party, are to be excluded. (S.C.R. Nov. 20, 1940 in Bouscaren; *Digest,* 1948, p. 167). It is interesting to note that the presence of the witnesses was approved for the ceremony and for the Mass. It might be concluded that the Maids of Honor being of the marriage party could be within the sanctuary too.

Which pastor is obligated to make the pre-nuptial investigations?

The obligation by law belongs to the pastor chosen to officiate at the marriage. Ordinarily, it is the pastor of the bride and he is still held to the obligation even though he delegates another for the mar-

riage. However, the *Instruction* of the Sacred Congregation would desire that each of the spouses be investigated by his own proper pastor, and the results be forwarded to the officiating pastor. (cf. *Instruction* June 29, 1941, AAS XXXIII)

If the pastors involved in the marriage case are of *different* dioceses, it is mandatory that the documents be exchanged through the respective chanceries. The officiating pastor will receive the documents from his chancery and its Nihil Obstat will be attached thereto. If this formality is overlooked, and there is not time to contact the chancery for its approval, the pastor is permitted to proceed with the marriage. Some dioceses are reported to exact the Nihil Obstat for *all* marriages but the *Instruction* orders it only for marriages involving pastors of different dioceses.

Is there an official rite for the church services in celebration of a 50th wedding anniversary?

The new edition of the *Ritual* (Nov. 21, 1953) contains in Chapter 7, tit. 8 "benedictio conjugum post 25 vel 50 annos in matrimonio transactos." The service consists of an exhortation by the priest, the Mass, certain prayers and psalms, the Te Deum, and the final blessing of the couple.

The Mass is that of the Blessed Trinity or of the Blessed Mother and enjoys the same privileges as the Missa de Sponsis; it is a privileged votive Mass, permitted whenever the Mass de Sponsis is permitted by the rubrics. The oration "pro gratiarum actione" is to be added sub unica conclusione with the oration of the votive Mass, or with that of the Mass of the day, when the votive Mass cannot be said. The Gloria is said only in the Mass de Beata on Saturdays.

I am in an embarrassing situation: acting on the principle that I had a right to absolve and marry my own parishioners anywhere in the world, I married, on his death bed, a very good parishioner to another parishioner, in a hospital situated within the confines of a neighboring parish. Recently I gathered from an ecclesiastical conference that this was invalid procedure and that I had no jurisdiction for marriage outside my own parish lines. The sick man recovered, has moved away from the parish and I dislike very much to approach him on the subject. Should I get a Sanatio in Radice or could I take refuge in Can. 209 and hope that jurisdiction was supplied by the Church?

A pastor may absolve his own parishioners in virtue of his ordinary power of jurisdiction, anywhere in the world. (Can. 881) His jurisdiction in marriage is expressly limited by the Code to the limits of his own parish. (Can. 1095) Within his own parish, he may marry any couple that presents itself whether they be his rightful subjects or not, at least validly. The above case therefore did violate the canon. On the face of things, you would conclude to

an invalid marriage. But, what about the danger of death which brought up the difficulty? Canon 1044 gives the pastor, or any priest assisting at the marriage under these circumstances, the faculty of dispensing from the canonical form of marriage as well as from other impediments of ecclesiastical law *urgente mortis periculo.* The pastor had the faculty of dispensing but from the tenor of the query, he did not advert to it and since there is no sign of intent to use the power, we must conclude that he did not dispense from the form. But is there still hope? Reading Can. 1098 we find that when a couple cannot, without serious inconvenience, go to the legitimately-designated pastor or Ordinary or delegated priest according to Canons 1095-1096, in the danger of death, they may contract the marriage before the two witnesses only; and if there be a priest present, or one can be easily called, then the canon advises his assistance but without prejudice to the right of the spouses to marry *coram solis testibus.* I think that this case fulfills the spirit and letter of Can. 1098. The serious inconvenience can easily be presumed: the presence of death and the occult character of the validation and especially since the inconvenience can be to the parties themselves. The only doubt remaining in the case: were there two witnesses present at the ceremony? If not, then the canon does not apply; neither would Can. 209 and the only redress would be to tactfully approach the spouses for a ceremony, simple and private *coram Ecclesia; a sanation in radice* would seem too extroadinary and not too imperative under the circumstances enumerated.

At our Novena service the Tantum Ergo alone is sung for benediction and this affords time enough for only one incensation. Is this approved?

There is a decree of the S.C. of Rites that a second incensation must be made even though no prayers are interposed between the exposition and the Tantum Ergo. In this case, the second incensation is given but the thurible is not filled twice. (S.C.R. 4202 ad 1)

Should the sign of the Cross at the Gospel in the Mass be made on the figure of the Cross traced in red at the beginning of the title?

We read that the sign of the Cross at the Gospel in the Mass should be made on the first letter of the *TEXT* of the Gospel.

Must one use wine in purifying the ciborium?

Liturgists recommend that the second ablution of wine and water be taken into the ciborium and then poured into the chalice. Some, however, maintain that it is not necessary to use wine or water especially if the ciborium is to be used immediately; hence if a "dry" purification is preferred, and is thorough enough, it may be employed.

Where are the documents, forwarded by the Chancery, to be filed?

If the Chancery gives the Nihil Obstat for the marriages, it should retain the documents and forward to the pastor only a summary of them. This is implicity contained in the Instruction but is disregarded by many dioceses, we are told.

In the process of enlarging a garage for a new owner, a workman came upon a diamond ring hidden very deftly in the wall which he was demolishing. He communicated with the client and he, in turn, sought information from the former owner who had built the garage himself. The latter could give no information as to the ownership and denied that it belonged to him or to anyone in his family; he never knew of a ring of that species in his entire family. What solution would you suggest in the case?

This case has all the requisites for applying the principles in the treatise of Justice on *Treasure-trove.* The diamond ring is chattel, precious in value, was hidden, and certainly was distinct from the garage, and not essentially part of it. It was uncovered by the industry of a workman. Its ownership could not be claimed by anyone and so at the time of the finding, it was *res nullius.* The latter conclusion is all the more sound by the fact that the builder of the garage did not own such a ring. Therefore, it would seem impossible to find the one who hid the ring. By virtue of the *Natural Law,* the ring belongs to the finder since the treasure is not, by nature, part of the garage, neither fruit of the garage and its rightful owner cannot be found; neither his heirs—so the finder is the lucky one! *In Civil Law* however, very frequently, the treasure is divided between the owner of the property and the finder, on the postulate that the owner could have been able to find it, but by hiring a workman he shared this chance with another and should not be deprived of the entire value.

In a diocesan congregation of religious is it permissible to transfer the superior of one of the convents after a six year term to the office of superior of a convent in another locality without any interval in the ranks as a subordinate? How long must the superior wait before she may return to a convent again as its superior once her term has expired?

Canon 505 specifies a term of three years for local superiors. They may be re-named for another three year term in the same house. But, after six years in the same convent, they may be transferred to the office of superior in *another* convent. There is nothing in the Code to prevent this practice. However, we are told that in the Constitutions of many Congregations, there is the rule that after a tenure of six years, the superiors must return to the ranks as simple religious for at least one year. This is looked upon as a commendable tradition by those who are close to the Congregation of Religious in Rome.

There is no official policy as to

the delay to be imposed before a superior may return to the same convent again as its superior. Canonists of good repute place a *minimum* absence of at least *one year* unless extraordinary circumstances make the duration of only a few months long. (cf. *Revue des Communautes Religieuses,* May 1954, p. 87).

May the communion paten be purified into the ciborium?

No, we are told to purify it into the chalice: this seems most logical for otherwise the Sacred particles would again be exposed to being lost, dropped, etc.

May a Domestic Prelate be a deacon of honor for the Bishop at a Pontifical High Mass?

Yes, since he will be vested, there is no objection. However, if the Bishop were only to assist at the Mass, then it would not be proper to have a Domestic Prelate assist in his ceremonial robes as a deacon of honor or a chaplain, since the Monsignori are thought to be for the exclusive service of the Pope. (cf. O'Connell, *Book of Ceremonies,* 451).

How should the Orate Fratres be recited and when should the Suscipiat be given?

"Separate your hands and join them again as you say the Orate Fratres in a *medium* tone and finish the prayer in a *low* tone as you complete the circle, and turn right, to face the altar." (O'Connell, p. 84). The medium tone should be heard by the server and by those nearer to the altar. The low tone should be heard by the priest alone, and surely by nobody beyond the altar steps. We are told that the change in the tone of voice dates back to the time when the Orate Fratres was a call to private prayer by the celebrant to the people, and that even when formulae were proposed by the Church, they were used by the Faithful as a guide for private, meditative prayer.

The response, Suscipiat, may be made immediately after the words Orate Fratres, or the response may be delayed until the priest has completely faced the altar. Authors sanction either but the immediate response seems to have its roots in the historical setting of the prayer.

Recently I read of the copula reservata without learning the exact nature of this action. Is it mortally sinful?

We are all familiar with the "copula dimidiata" wherein the semen is emitted after *partial* penetration of the spouse. Of more recent date and publicity is the "copula reservata" which includes penetration but *no effusion* of the semen since the act is terminated before the emotion reaches that pitch. Vermeersch aptly called it "copula interrupta." (IV, ed. 33, n. 73). In Moral Theology this copula reservata is classed under actus imperfecti of the spouses and in se, is not considered sinful. It is admitted that the act could become sinful because of the suspect intentions of

the spouses: they might thus avoid all procreation over a long period of time without sufficient reason; or it might become a proximate occasion of the sin of pollution without a grave reason justifying the risk; this manner of living might induce the spouses to seek intemperately venereal pleasure over and above all intent to fulfill the secondary ends of marriage. Since it does foster the circumvention of the primary end of marriage and is open to abuses, it is not to be wondered that the Church on June 30, 1952 forbade writers to describe, praise or counsel this sort of conjugal conduct and it admonished priests not to minimize the moral dangers inherent in it. Like all "actus imperfecti," copula reservata must be used with extreme caution, under prudent guidance, and with full knowledge of self, and with great purity of intention and loyalty to God and His institution, Marriage.

Is there any clear, concise rule about reading a Gospel other than that of St. John's at the end of the Mass?

1. When a Gospel is *proper,* i.e., it contains mention of the name of the Saint or Mystery, and the feast thereof is simply commemorated, then the Gospel of the feast is read in place of St. John's. And if it should happen that two such feasts were commemorated with proper Gospels, the *first commemorated* would take precedence. Such feasts are those of Our Lord, The Blessed Virgin (except the Assumption), The Angels, St. Joseph, St. John the Baptist, the Apostles (but not St. Paul or St. Barnabas), Holy Innocents, St. Mary Magdalene, St. Martha, and all Sovereign Pontiffs.

2. Whenever a Sunday, a ferial day in Lent, an Ember Day, A Rogation Monday, a vigil, the octave day of the Epiphany, or any day of a privileged octave of the first order is commemorated, the Last Gospel will be that of the commemorated feast, unless it is the same Gospel as was read at the Mass.

At the Lavabo, is it proper to wash but the tips of the thumb and the forefinger?

At a *low* Mass, yes; but at a *solemn* high Mass, the celebrant washes his hands since he has touched the censer, the boat, etc.

May a Hospital Chaplain administer the Sacrament of Confirmation in an emergency?

When the Bishop is not available, without grave inconvenience, the permanent Hospital Chaplain has the same power as pastors in regard to the Sacrament of Confirmation; if more than one chaplain is assigned to the hospital, the Senior or Chief Chaplain alone has the faculties. The latter were conferred in virtue of an indult renewed by the Bishops of the U. S., Jan. 21, 1954 for three years.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral Reflections

BISHOP AND PRIESTS

The relationship between bishop and priests is one of the closest relationships in the whole field of human association. The bishop makes a man a priest, in an even more direct way than a father begets a son. In human generation the parents provide the body. It is God who directly creates the soul. In priestly ordination the bishop produces the priest. It matters little whether one's present bishop is the one who actually ordained him. One's present bishop hold that relationship of producer to the one produced. Now we realize of course the divine institution of the priesthood. We realize that the bishop is but passing along powers received from Christ. It still remains, however, that there would be no priest without the bishop. This relationship continues throughout a priest's ministry. He is dependent on the bishop, not only for his origin but also for the exercise of his priesthood. The priest has authority by reason of his appointment by the bishop. He preaches for the bishop. He absolves sins with jurisdiction recieved from the bishop. His whole ministry depends upon his dependence on the bishop. The "promitto" of ordination day takes on added significance when viewed in light of the priest's total dependence on his bishop. The bishop has the responsibility of saving the souls of his diocese. Each of his priests is an extension of his ministry. The bishop preaches through a hundred mouths, he raises aloft a hundred hands in absolution. Through the priests he carries on the work of Christ. What more correct attitude could a priest have than to put himself at the disposition of the bishop, to be used as the bishop sees fit in the work of the diocese. Only the bishop can see the over-all needs, only the bishop in last analysis can direct the whole work.

MORTIFICATION

Mortification or self-denial is a must for anyone who would live a truly Christian life. There is no authentic following of Christ without taking up the cross. This is particularly true in the life of a priest. The Church realizes that, and imposes on priests some very salutary mortification. In addition to the general prescriptions of fast and abstinence, which bind also lay people, there is the demand of clerical celibacy and all the additional self-denial that its keeping entails. There is the matter of clerical garb. There is the Divine Office, primarily a prayer, but subjectively often a penance. There are certain restrictions about recreation and places of recreation. There are other restraints about work and money. Indeed a priest's life, by legislation, is cast in an atmosphere of restriction and self-denial. But even all this is not enough. The priest must have his

own personal spirit of mortification. Otherwise he will soon chafe under the prescribed restraints, and in many instances disregard them. A certain restraint at table, in the use of alcohol, in one's recreation, is always in order. A discrimination in what one reads, in what one watches on television, is all very good and practical self-denial. Recreation that engenders temptation largely defeats its purpose. The type of self-denial that voluntarily does without things that are not good for the soul, is of course itself good for the soul. The priest who lives in an habitual spirit of personal, self-imposed, prudent self-denial has a tremendous spiritual security. Not only does he keep himself far from sin. He even keeps himself from a lot of temptation.

ENCOURAGING HOLY COMMUNION

If the reception of Holy Communion were only a symbol of one's freedom from mortal sin it would be a valuable device in our work for souls. When young people, or any people, receive Holy Communion—apart from the occasional sacrilegious Communion—we have an assurance that those particular people are in the state of grace. The people at the Communion rail give an index of the spiritual life of the parish. But Holy Communion is not only a symbol of worthiness. It is the reception of the Body of Christ. It is the greatest of the sacraments. Not only have the people proved themselves free of mortal sin, they now receive into themselves the true and living Christ, who will strengthen them in their battle to remain good. When our people are at the Communion rail we know, first of all, that they are honestly attempting to live a Christian life in accordance with God's laws. We know, moreover, that they are receiving grace to live holy lives from the very fount of holiness. Pope St. Pius X realized the tremendous value of Holy Communion. He knew this practice of frequent Holy Communion would reform the Church. It has reformed the lives of those who have been brought to use it rightly. It is our work as modern priests to encourage Holy Communion by all means and whatsoever lawful means we can. It can be put down as a certainty that when our people really use Holy Communion as Christ and the Church intends, then Christian life will flourish.

DO YOUR BEST

Cardinal Newman is credited with saying, "Nothing would be done at all if a man waited until he could do it so well that no one would find fault with it." It is certainly better to do something even with imperfection than to do nothing at all. A priest who preaches a rather poor sermon will likely present at least some thoughts that will be of profit to his listeners. If he waited to preach until he could preach a flawless sermon, many souls would fail to benefit. So too, a writer can do great good by his writing, even though the critics may find much to upset them. To do some good even under criticism is far better than to do nothing for fear of criticism.

T. C. Siekmann

BOOK-REVIEW Selections

A GUIDE TO CATHOLIC MARRIAGE, by Clement S. Mihanovich, Gerald J. Schnepp, S.M., and John L. Thomas, S.J. The Bruce Publishing Company. 320 pp. $4.50.

A vocation is a call from God to do some good for Him in this life. Married life is a true vocation since there is a particular good that God wants done in the world through the institution of marriage. Most men and women are inclined towards this state by nature and the circumstances of their lives. Following the lead of the voice of God, they embrace this vocation as surely as the Blessed Virgin did when she chose to become the mother of God.

A Guide to Catholic Marriage was compiled for the enlightenment of married folk. In the realization and successful performance of wedded love, knowledge and direction are needed if the life-long union is to persist and to complete God's expectations. Marital bliss, based on chance, emotion or any other frivolous reason, exists perilously and contributes a negligible support to the couple's advancement in grace and to God's glory. Knowledge prepares the way for love. In marriage, an understanding of the problems involved, and of the adjustments required will give meaning to a life together and will inspire mutual, sacrificial fulfillment of the divine commission.

It is precisely this knowledge of marriage problems and their solution that **A Guide to Catholic Marriage** presents in a complete form, in a practical way, and in an easy-to-read style. Many books, even Catholic books, treat the subject of marriage. This book differs from them in this respect—it is a comprehensive survey of every phase of life touching on marriage, i.e., domestic, sexual, economic, psychological, social, religious, and legal.

The book is divided into two parts treating first, the behavior patterns confronting wife and husband in marriage, and second, the norms advantageous to family growth when love is fruitful. It covers such topics as: selection of a mate, the qualifications of a good husband and wife, avoidance of family conflicts, the crises faced by the family and how to meet these crises, the Church's teaching on marriage, Rhythm, legal problems involved in marriage, parent-child relationships, etc. It was written by a family man, a priest who has had wide experience in marriage counseling, and a Brother who has extensive knowledge of problems of youth. These men have succeeded in complementing the theoretical discussion of marriage and family problems with scientific findings verified today.

This volume is valuable because of its completeness and practicality. It is encyclopedic in content and consequently provides compactly the answers to the many-sided undertakings in marriage. It is one of the best Catholic marriage manuals to date. The excellent bibliography will not go unnoticed—wisely selected, it suggests popular titles for more extensive reading on specific subjects.

While directed primarily toward the

layman and woman who are contemplating or living the married state, **A Guide to Catholic Marriage** is extremely valuable to anyone who teaches or counsels about marriage problems or has an interest in them. Here are answers that are sound from the viewpoints of research, general scholarship, Catholic teaching, and general interest.

R. M.

THE BISHOP FINDS A WAY, by Michael Cunningham. Farrar, Straus & Young. 213 pp. $3.00.

Bent on reform, the newly arrived successor to good Bishop Nevin ("God rest him")! has every priest in the diocese in a state of near panic. Woe now to the pastor who neglects the least letter of the law! ("Michael, you'd think I'd been murderin' old ladies and cripples in their beds. And all 'twas—I'd not sent in me annual report in time")!

This brief novel takes us behind Roman collars to the things priests talk about among themselves, in the rectory, the sacristy, and the now tense atmosphere of a chancery office. We hear the Bishop's confessor trying to counsel mildness. Young Father "Rocky" wins justice for the underpaid. Already banished to the "salt mines," Fr. Killgallon squirms as the day of Episcopal visitation draws near. He had forgotten to get an important permission. But the witty and delightful **enfant terrible** is Willie (Father Tooley) who was the first to feel the pinch of discipline. Founder and self-appointed first president of the Fallen Angels' Club, Willie moves through the story adding new members as more and more his fellow-priests begin to tumble out of Episcopal favor.

Every sparkling incident prepares the ground for his Excellency's conversion. When, and how, will the superior learn to mix as a brother with his priests? Will he ever be able to accept the foibles of the reverend gentlemen without threatening censure? The story, for all its human appeal, takes us to the very end before giving us what may seem to some readers an unsatisfactory "way." Also, because of the too generous spacing between the short chapters, the story is much shorter than the number of pages would indicate. For that, the price seems a bit high and out of proportion.

Louis A. Poche', S.J.

ST. BENEDICT AND HIS MONKS, by Theodore Maynard. Kenedy. 241 pp. $3.00.

The jacket of this modest but informative book warns the reader that "Any biographer of St. Benedict is severely handicapped by the scarcity of dependable sources." Nevertheless, what sources are available have been carefully consulted and weighed by Mr. Maynard; the process of sifting and selecting, accomplished with a sympathetic insight, has resulted in a charming evaluation of the character of Benedict and particularly of the sensibly saintly rule which he evolved for the number of monks who placed themselves under his tutelage. The Benedictine rule has served as the prototype for most monastic rules in the Western Church, with modifications, of course, stemming from the varying purpose and objective of the various orders founded and flourishing since his time. And one comes away from reading this book in full agreement with the author that the spirit of St. Benedict, his character and function, even something of his varied life, is more surely reflected from study of his rule than from the scanty accounts we have left us of his

career. The book may well prove a guide and an inspiration to the reader, clerical and lay alike.

Stephen Malaker, Ph.D.

THE TRUTH ABOUT CATHOLICS, by Virgil A. Kelly. The Dial Press. 173 pp. $2.75.

Mr. Kelly is the man behind the series of advertisements sponsored by the Supreme Council, Knights of Columbus. Since 1948, when the Catholic Advertising Program was originated, Mr. Kelly has created and written this series which to date has drawn more than one and a half million pieces of mail from people who wanted an explanation of the Catholic Faith.

In **The Truth About Catholics** the author points out some of the falsehoods, calumnies and innuendoes concerning the Catholic Church and explains what Catholics really believe. "Prejudice against the Church is not the result, usually, of intelligent opinion arrived at by actual contact with and experience in the Church," writes Mr. Kelly. "On the contrary, the most ardent anti-Catholics are often those whose only information about things Catholic has come from someone else, not a Catholic, or from anti-Catholic books, tracts, lectures or sermons." In refuting these sources with carefully documented facts and explanations, Mr. Kelly brings to his book the same calm, clear, and convincing writing style that has distinguished "Columbia's" advertisements.

D. P.

TIPS FOR TEENS ON LOVE, SEX, AND MARRIAGE, by Mrs. Alvena Burnite. Bruce. 100 pp. $1.25.

This timely book explains, directly to teen-agers, the role of sex in love and love in marriage and all the facts that younger readers should know about God's plan on reproduction from many aspects: physiological, psychological, emotional, etc.

Specifically written for high schoolers, it is a thorough guidance book that points out the difficulties of sex and love in and out of marriage, leaving teens with readily applicable suggestions. And there is an original and especially helpful chapter that deals with the problems of perversion which teens often encounter. In this matter, as in all others, the subject is presented firmly and without hedging; but right Christian attitudes are always and strongly indicated.

Certainly there is a real need for such an aid as this. It supplies all the needed knowledge on the subject from a teen-age viewpoint by an author who, working with teen-agers for many years, has acquired a world of real life teen "case material" and understands their problems and their questions. With an all-pervasive spiritual theme, **Tips for Teens on Love, Sex, and Marriage** is the much-needed guidebook on sex for Catholic teen-agers themselves, as well as for parents, teachers, priests, and all who counsel high-schoolers. But why is there no Imprimatur?

P. L.

Short Notices

CATECHISM IN STORIES, by Rev. Lawrence G. Lovasik, S.V.D. Bruce. 294 pp. $3.50.

It is perhaps the only recent source-book of vivid catechism stories in systematic form—and it's certainly the most usuable! Priests and catechetical instructors—teaching Sisters and lay catechists—eagerly search for catechism stories like these. They want and will use them to

inject life and clarity into their instructions and sermons, and to impress religious truths much more deeply!

CATHOLICISM, PROTESTANTISM and CAPITALISM, by Amintore Fanfani. 217 pp. $3.00.

Survey of the relation between Capitalism and Christianity, and of the origins of Capitalism. New edition of a work first published in 1935; the author is at present a leader of the Christian Democratic Party in Italy.

THE CHURCHES and THE SCHOOLS, by Francis X. Curran, S.J. Loyola University Press. 152 pp. $3.00.

Study of the causes for the surrender by American Protestantism during the past century of control of popular elementary education to the state.

THE PRACTICE OF THE VOWS, by L. Colin, C.SS.A., translated by Suzanne Rickman. Henry Regnery. 276 pp. $4.00.

Discourses on many aspects of the religious life.

ACCOUNTING FOR PARISHES, by Godfrey F. Burkhardt, O.S.B. Archabbey Press. 182 pp. $3.00.

A new revised edition of a well tested how-to-do-it guide with more than 80 illustrations.

Monroe FOLDING BANQUET TABLES
NOW, Monroe Folding Banquet Tables, at no extra cost, are offered with new-processed tops, highly resistant to most serving hazards. Write for catalog, direct prices and discounts to churches, schools, clubs, lodges, etc.
MONROE CO. 272 CHURCH ST. COLFAX, IOWA

WHY I BECAME A BROTHER, compiled and edited by Rev. George L. Kane. Newman. 232 pp. $2.50.

Nineteen brothers, from various religious congregations, provide autobiographical sketches that will do much to clarify many misapprehensions about vocations to the brotherhood. The contributors came from every walk of lay life and are now engaged in a variety of works in their own communities.

LEND ME YOUR HANDS, by Bernard Meyer, M.M. Fides. 240 pp. $3.50.

It is a "How to do it book" for those Catholics who have heard about the lay apostolate but who as yet do not know how to go about it. Convert work, parish activity, family life, work among the youth, the works of mercy, the Confraternity of Christian Doctrine—these are the means Father Meyer examines to help us find our job in the Church.

THE MIND OF PIUS XII, edited by Robert C. Pollock. Crown. $3.50.

Thoughts, Writings and Messages on Religious and Secular topics by His Holiness Pope Pius XII.

THE WAY, by Msgr. Joseph M. Escriva. Scepter. 256 pp. $2.25.

99 short paragraphs for meditation grouped under 46 different headings.

All books reviewed or listed in this issue may be secured from:

ST. PAUL BOOK CENTER
2187 VICTORY BOULEVARD
STATEN ISLAND 14, N. Y.

20% discount to the Clergy

Two New Popular Titles

To Govern Is To Love

F. X. Ronsin, S.J.
translated by
Sister Eugenia Logan S.P.
To Govern is to Love
Adolescent to Superiors of Religious Communities of Women

By Rev. Francis X. Ronsin, S.J.

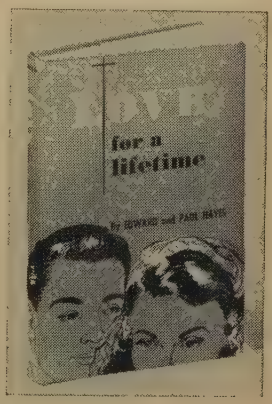
Translated by Sister Eugenia Logan, S.P.

The success of the French, Italian and Spanish editions of this book has been spectacular. At last, Superiors of the English speaking world have a scholarly work to help them in their vexing problems and situations throughout their Superiorship. In it they find important lessons in understanding the make-up of human nature in their subjects.

"Thorough, realistic, the fruit of experience as well as study, rich in insights and practical suggestions, it is a fine, specified commentary on that loveliest and, in some senses, most onerous of invitation, 'Come Follow Me.' Pere Ronsin addresses himself brilliantly to such controversial subjects as psychiatry, temperamental and sociological differences in succeeding generations of religious candidates; and in the treatment of all of them, emerges as mind poised, authoritative, humble. He is a clear teacher, and any superior owes it to himself to meditate on his message."—*America*

290 *pages – Cloth* $3.00

Love For A Lifetime



By Fathers Edward and Paul Hayes

An up-to-date guidebook for those whom God has chosen for the married state in life. The well known co-authors of "Three Keys to Happiness," (plus a chapter by Ruth W. Reilly and an introduction by Father James M. Gillis), discuss competently and frankly the spiritual, mental and physical preparation for marriage and every problem that young people will face from teen-age companionship to the rearing of children. 248 *pages–Cloth* $2.50

Order from:

ST. PAUL BOOK CENTER – 2187 Victory Blvd., Staten Island 14, N. Y.

IMAGE BOOKS

you've heard so much about

DELUXE, PAPER-BOUND, POCKET-SIZE EDITIONS OF OUTSTANDING AND TIMELY CATHOLIC WORKS FOR EVERY TASTE AND INTEREST.

— **OUR LADY OF FATIMA.** By William Thomas Walsh. The strange and beautiful story of the miraculous appearance and its world-wide significance. **65c**

— **THE SPIRIT OF CATHOLICISM.** By Karl Adam. Brilliant and provocative study of the fundamental concepts of the Catholic Faith by a great Christian scholar. **75c**

— **DAMIEN THE LEPER.** By John Farrow. True story of courage, devotion and sacrifice that has become a living legend throughout the world. **65c**

— **POPULAR HISTORY OF THE CATHOLIC CHURCH.** By Philip Hughes. Complete one-volume history of the Church from its earliest days to the contemporary scene. **85c**

— **MR. BLUE.** By Myles Connolly. The novel about a contemporary St. Francis that has become a modern classic. **50c**

— **PEACE OF SOUL.** By Fulton J. Sheen. Bishop Sheen's greatest best-seller —a significant message of inspiration. **75c**

— **THE DIARY OF A COUNTRY PRIEST.** By Georges Bernanos. Compassionate novel of French village life that reflects the spiritual conflicts of all men. **65c**

— **SAINTS FOR OUR TIME.** By Theodore Maynard. The fascinating and inspiring lives of 18 saints that have special appeal for modern readers. **85c**

— **LIFT UP YOUR HEART.** By Fulton J. Sheen. The great best-seller which goes beyond **Peace of Soul** to show the only way to true fulfillment. **75c**

— **STORM OF GLORY: The Story of St. Therese of Lisieux.** By John Beevers. The appealing life story of St. Therese, known as the Little Flower and The Saint of the Little Way, in a definitive biography. **65c**

— **THE PERFECT JOY OF ST. FRANCIS.** By Felix Timmermans. The highly-praised biographical novel that simply and poetically reveals the life of St. Francis of Assisi. **75c**

— **THE CHURCH SPEAKS TO THE MODERN WORLD.** Edited by Etienne Gilson. The great social encyclicals of Pope Leo XIII, arranged as he suggested. **95c**

— **BERNADETTE AND LOURDES.** By Michel de Saint-Pierre. Unquestionably the most comprehensive and readable book on the miraculous occurrences at Lourdes. **75c**

— **INTRODUCTION TO THE DEVOUT LIFE.** By St. Francis de Sales. Trans. by John K. Ryan. A great and basic classic for every variety of Christian, in the finest modern translation. **85c**

— **JOYCE KILMER'S ANTHOLOGY OF CATHOLIC POETS.** New supplement by James E. Tobin. The best such anthology ever published in this country with a large supplement bringing it up-to-date. **$1.25**

Order from:

ST. PAUL BOOK CENTER
2187 Victory Blvd.
Staten Island 14, N. Y.

— 20% off on these low-priced volumes —

St. Paul Films Library

FOR CHURCHES – SCHOOLS – INSTITUTIONS

While the Society of St. Paul has primarily concentrated in establishing Press and Publishing Divisions in its foundations throughout the world, four years ago it entered the motion picture apostolate by producing several professional films in its own studios in Rome.

In September of 1951 a film department of the Society of St. Paul, under the name of ST. PAUL FILMS, was formed in the United States. Right now it has a differentiated classification of about 100 titles. Especially prepared program selections are available to schools, churches, and institutions.

In line with the general purpose of its apostolate, ST. PAUL FILMS intends to draw from all available sources to present a diversified catalog of popular and quality films suitable to all levels of audiences. Films are carefully selected by a board of priests and Sisters.

Film rental fee barely covers minimum operating costs.

MARY

A NEW PRODUCTION – GORGEOUS COLOR – INSPIRING

The First Complete Film of the Life of the Blessed Virgin Mary
– 16mm. Sound Color Production – Running time: 100 minutes –

This new full-length feature film faithfully portrays the life of the Mother of God. The Annunciation, Visitation, Birth of Christ, and all the outstanding events in the life of the "world's first love" are tenderly dramatized and calculated to inspire devotion to the Queen of Heaven. Every audience will appreciate the beauty and quality of this distinguished color production. Produced and distributed exclusively by St. Paul Films.

Interesting Short Subjects complete the Program.

RENTAL OFFERING $25.00.

The latest 16mm sound film catalog is available upon request from:
ST. PAUL FILMS, 2187 VICTORY BLVD., STATEN ISLAND 14, N. Y.

A POPULAR SERIES ON THE SAINTS

Here is a new type of handy booklets, skillfully designed for those who do not have time to read large volumes, but still wish to familiarize themselves with the wonderful stories of the heroes and heroines of the Church.

All Christians, young and old, should imitate the virtues of the Saints just as they imitated Christ. Their voices may be silent today . . . but their wise words and deeds carry on through the ages, even in our atomic age. Each booklet (5½" x 8"), appears with a striking color cover.

Titles now available:

St. Joan of Arc by D. D. Gregory, S.S.P.	$0.25
St. Anthony of Padua by Father Matthew, S.S.P.	.25
The Little Flower of Jesus by Father Patrick, S.S.P.	.25
St. Bernadette of Lourdes by Mabel Farnum	.25
The Blood Stained Lily (St. M. Goretti) by C. Burwell	.25
Saints Alive by Francis E. Nugent	.25
Blessed Imelda by Sr. Gregorina, D.S.P.	.25
She Talked With Christ (St. M. Alacoque) by Hoagland	.25
St. Thecla by A. Panunzi, S.S.P.	.25
From Peasant to Pope (St. Pius X) by Rev. J. X. Cevetello	.35
St. Gemma Galgani by Monsignor J. Bardi	.35

SOCIETY OF SAINT PAUL • NEW YORK

20th Century Apostolate

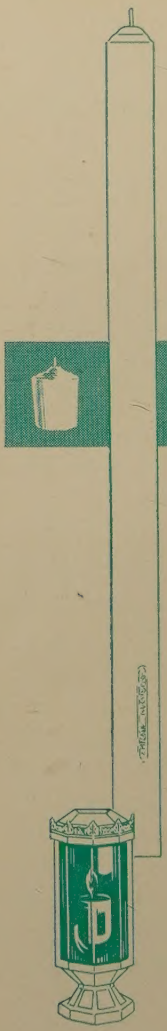
The Press, together with the Movies, Radio and Television are perhaps the most ingenious inventions ever created by man. As units of information capabable of reaching and influencing large masses of human beings, they present unparalleled potentialities. They can spread truth, good, religion; they can plant the rich seeds of culture, diffuse knowledge, make known the sciences and the arts. Much more, they present the most effective means of spreading and propagating the Gospel.

It was these thoughts that spurred the formation of the Society of St. Paul and the Daughters of St. Paul and the grouping together of dedicated men and women who would labor in making these modern media work for God's glory and the good of souls.

Both Congregations were founded during the First World War by the Very Rev. James Alberione and have been raised to the status of Pontifical Institutes. Their rapid growth was and still is phenomenal. Today they count foundations and Book Publishing and Distributing Centers throughout the six continents. There are also several houses in the United States. From these foundations millions of pieces of Catholic literature have been published in every language. Film divisions, which include film rental libraries and motion picture productions, have also been developed. Japan's largest and only Catholic broadcasting system is maintained and operated by the Religious of St. Paul.

All members, Fathers, Brothers and Sisters, bind themselves by the three simple vows of poverty, chastity and obedience and work and pray in close cooperation in securing their own personal sanctification and the salvation of others through the 20th Century Apostolate.

An attractive brochure on the Society will be sent upon request



MACK-MILLER

Specialists in Ecclesiastical Candles

The craftsmen who make them . . . the men who service your account . . . the principals in charge of management and production . . . all direct their energies entirely to the business of making and selling ecclesiastical candles for every church use and purpose. It is a specialty with us, and since quality is the basic ingredient in every candle we make, you may rely on the Mack-Miller name for complete satisfaction at all times.

MACK-MILLER
CANDLE CO., INC., Syracuse 1, New York

New York • Chicago • Boston • New Orleans • Los Angeles